A HISTORY

OF THE

CATHEDRAL CHURCH

OF

PETERBOROUGH,

FROM ITS FOUNDATION,

TO THE

PRESENT TIME;

CONTAINING THE MANNER IN WHICH

IT HAS BEEN DESTROYED,

ONCE BY THE DANES AND TWICE BY FIRE,

AND AS OFTEN RE-EDIFIED.

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HISTORY

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CATHEDRAL CHURCH

OF

PETERBOROUGH.

WHEN this realm of England was divided into an heptarchy, the Mercian kingdom being one: and the greateſt of them all, had the County of Northampton within its dominion: The Eaſtern part of which County being mooriſh and fenny, was anciently inhabited by a people called the Gyrvii, of the old word gyr, which ſignified a fen; and for the conveniency and fertility of this place, for its nearneſs both to the high and upland country, and the Fens, it was thought meet for habitation.

THE village was at the firſt, called by the name of Medeſhamſted, from a deep pit or gulf

in the river Nen, called Medeſwell; which ancient writers of the place, affirm to have been of wonderful depth; and ſo cold in the heat of ſummer, that no ſwimmer was able to abide the cold thereof; and yet in the winter it was never known to be frozen; which properties are now loſt with the well itſelf; only tradition hath preſerved a dark memory thereof, adventuring to ſay, that the place where it was, is a little beneath the bridge that is now ſtanding.—And if this well be loſt, there is another ſunk with it into the pit of oblivion, namely, St. Laurence's well, of great fame in ancient days.

But to return to our hiſtory; Penda, King of the Mercians, at that time reigned, who had five children, Peada, Wolfere, and Etheldred, being his ſons; Kyneburga, and Kyneſwitha, his daughters.—Penda being dead, Peada his eldeſt ſon ſucceeded, who in the year 656, or, as ſome ſay 655, founded the monaſtry of Medeſhamſted; in the foundation whereof, he laid ſuch ſtones, as that eight yoke of oxen could ſcarce draw one of them.—But King Peada lived not to finiſh his work; for his wife, Alfleda, (forgetting the glorious memory of her anceſtors, Oſwald the martyred King of Northumberland her grandfather, King Oſwine her father, and King Alfred her brother) betrayed him

him to death, at the Paſchal Feaſt, when he had reigned four years: Then did his crown and kingdom deſcend upon Wolfere, his next brother.

This Wolfere, was made a chriſtian by Finanus, a biſhop, who came out of Scotland; (for that kingdom had biſhops then, and long before) and being baptized by Finanus, Wolfere vowed to purge his kingdom from idolatry; to demoliſh all idolatrous places; and to the utmoſt of his power, promote the chriſtian religion; which vow, he likewiſe made the ſecond time, when he was married to St. Ermenilda, daughter of Egbert, King of Kent; but within a while, giving too much ear to Werbode his ſteward, he neglected his vow, taking no care of the chriſtian religion, nor of erecting temples, but committed many impieties, ſo that the chaos of heatheniſm began to overſpread all again.—He had by his wife. St. Ermenilda, two ſons, the elder Wolfade, the other Rufine: Wolfade was much addicted to hunting; and one day, purſuing a goodly hart, which being hotly purſued, took ſoil in a fountain near unto the cell of St. Chad; who eſpying the hart weary, and almoſt ſpent, was ſo compaſſionate towards him, that he covered him with boughs and leaves, conjecturing, as if heaven had ſome deſign in the acceſs and

deportment of the beaſt.——Preſently comes Prince Wolfade, and enquired of St. Chad concerning the hart. who anſwered, that he was not a keeper of beaſts, but of the ſouls of men, and that Wolfade was then, as an hart to the water brooks, ſent by God to the fountain of living water; which Wolfade hearing with aſtoniſhment, entered into farther conference with St. Chad in his cell, and was by him baptized; And returning with joy to his father's court, he ſecretly told his brother Rufine of all that had paſſed, perſuading him to be baptized alſo; to which Rufine conſenting, Wolfade brought him to St. Chad. who likewiſe baptized this other brother.

This chriſtian pair of brothers did often reſort to a private oratory, where they performed their devotions; but at length being diſcovered to their father, by the ſteward Werbode, who inſtigated and inflamed the fire of paternal fury againſt the ſons; King Wolfere the father, watching the time, when his ſons were gone to pray, followed them, and entering the oratory, ſlew both his ſons with his own hand; and he, and Werbode demoliſhing the place, left the bodies of his ſons buried in the rubbiſh.—Shortly after this unnatural and bloody act, Werbode the ſteward died ſuddenly; and King

Wolfere

Wolfere being deeply wounded in conſcience, (the diſtraction whereof, deprived him of all reſt and quietneſs, what through the worm tormenting him within, and St. Ermenilda his wife without counſelling him thereto) repaired to St. Chad, to whom he confeſſed his great offence, and profeſſed an hearty contrition for the ſame, which he was reſolved to expiate with whatever penance St. Chad ſhould impoſe upon him; which was no more, but to reſtore the chriſtian religion, repair the ruined temples thereof, and to found new ones.

In the weſtern cloyſter of the church of Peterborough, (as ſhall hereafter be more largely related) was the ſtory of this King Wolfere curiouſly painted in the windows, and in the midſt of the quadrangle of the whole cloyſter, commonly called the Laurel Yard, was there a well, which common tradition would have to be that wherein St. Chad concealed Prince Wolfade's heart.

And now the building of the monaſtry of Medeſhamſtead, begun by King Peada, went on amain through the zealous endeavours of King Wolfere, his brother Etheldred, and his ſiſters Kyneburga and Kyneſwitha aſſiſting him therein, until the ſame was perfected; which he dedicated

cated to the memory of the apoſtle St. Peter; beſtowed many large privileges and immunities upon it; gave many fair poſſeſſions; and eſtabliſhed the bounds of its juriſdiction from Croyland on the eaſt, to Wansford-Bridge on the weſt; and ſo northward to Eaſton and Stamford; and all along by the river Welland to Croyland again.

The quarry from whence King Wolfere fetched the ſtone for this Royal Structure, was undoubtedly that of Barnoak, near unto Stamford; where the pits from their large vacuities, ſpeak antiquity and contribution to ſome ſuch great deſign.

King Wolfere dying without iſſue, his brother Etheldred ſucceeded him, and continued his good affection to the monaſtery of Medeſhamſted; (now Peterborough) the royal founder whereof, built alſo a houſe for the abbot; which, upon the diſſolution by Henry VIII. became the biſhop's palace: All the rooms of common habitation, being above ſtairs; and underneath, were very fair vaults and goodly cellars for ſeveral uſes.—The great hall, a magnificent room, had at the upper end, in the wall, very high above the ground, three ſtately thrones; wherein were placed ſitting, the three

royal

royal founders, carved curiouſly of wood, painted and gilt; which in the year 1644, were pulled down, and broke to pieces.

King Etheldred having reigned thirty years, laid down his crown and ſceptre; and ſhaving himſelf, became firſt a monk, and afterwards abbot of Bardney, as Malmſbury writeth, Anno 804: Konredus ſucceeded him, as in the chronological table annexed to Ingulphus.

The monaſtery thus finiſhed, care was taken to furniſh it with an abbot and monks; and the firſt who was made abbot, was Saxulf, a pious and prudent man.—He being an Earl, thought it no ſhame to aſſume a religious preſidency in this place; and arriving at a great height of fame and reputation by his piety and holy life, he quickly gathered a convent of monks, who flocked to him from ſeveral places; ſo that in a ſhort time, other monaſteries were alſo founded and repleniſhed from this; eſpecially that of Thorney was founded by this abbot Saxulf; which place was ſo called from the woody or thorny nature thereof.

In the time of Abbot Hedda, the glory of the monaſtery of Medeſhamſted, ſuffered a great eclipſe, through the invaſion of the Danes, deſtroying

ſtroying all before them with fire and ſword.—In which bloody tempeſt, the monaſtery of Croyland was firſt overwhelmed; the Danes killing there all the monks they met with, and Oſketulus, the barbarous King, ſlaying the abbot Theodorus upon the altar with his own hands; and having plundered the monaſtery, they ſet it on fire.

On the fourth day after, the Danes departed with a great booty of goods and cattle towards Medeſhamſted, where they found many of the country people retired within the monaſtery, who, with the monks ſtood upon their guard: The Danes making ſeveral aſſaults, Tulba, brother of Earl Hulba, was by the defendants, mortally bruiſed on the head with a ſtone, caſt from that tower which he aſſaulted; whereat, Hulba was ſo enraged, that having entered the monaſtery, he ſlew all the monks with his own hand, the reſt of the people were ſlaughtered by the ſoldiers.—The ancient abbot Hedda, eſcaped not the hands of Hulba, but was ſlain with his monks *—Then were the altars broken down, monuments demoliſhed, a goodly library ſet on fire, charters, evidences, and writings (to a great number) all torn in pieces: The church itſelf, with

* The monument for Abbot Hedda and his monks, to be ſeen to this day.

with all the appendant buildings, was ſet on fire, which continued burning for fifteen days together.—After which they departed with the riches of the monaſtery, and the cattle of the country.—The two Earls Sidrocs, marching in the rear of this deſtroying multitude, to guard them over the river, when two wains, laden with the choiceſt riches, were overthrown, and all ſunk with the horſes into a deep pit, a little beneath the bridge, ſuppoſed to be Medeſwell before mentioned.

The monaſtery of Medeſhamſted, thus deſtroyed by the Danes, lay buried in its own ruins the ſpace of ninety-ſix years; no abbot, monk, government, or religion there profeſſed in all that time, that is to be found in hiſtory; only King Beorredus ſeized the lands of the monaſtery, giving them to his ſoldiers, until Athelwoldus, biſhop of Wincheſter, (a man very zealous in the building and reſtoring of churches) laid his hands to the reſtoration of it; for, as writers ſay, he was warned of God in the night, that he ſhould go to the midland Engliſh, and repair the monaſtery of St. Peter; which he found deſolate and forſaken.—He preſently, with ſuch help as he could get, ſet about cleanſing of it.—But ſeeing what a great buſineſs the reſtoration was likely to prove, he re-

 turned

turned to Wincheſter to make preparation for ſo great a deſign.——And firſt he made his addreſs to God by fervent prayers, to incline the hearts of King Edgar and his Queen, and nobles, that he might have them ſo propitious, as to contribute their aſſiſtance to this work. ——And being one time at his prayers, the Queen had ſecretly gotten behind the door, to liſten what it was that Athelwold prayed; and ſuddenly ſhe came forth upon him, telling him, that God and herſelf had heard his prayers; and from thenceforth, ſhe began to ſolicit the King for the reparation of this monaſtery; to which the King aſſenting, applied himſelf thereunto, until he had finiſhed the ſame, which was in the year 970.

The monaſtery thus re-edified, King Edgar deſirous to ſee it, went thither, with Dunſtan then archbiſhop of Canterbury, and Oſwald archbiſhop of York, attended alſo with moſt of the nobility and clergy of England, who all approved, and applauded both the place and work. ——But when King Edgar heard that ſome charters and writings, which ſome monks had ſecured from the fury of the Danes were found; he deſired to ſee them, and having read in the privileges of this place, that he had a ſecond Rome within his own kingdom, he wept for joy:

joy: And in the preſence of that aſſembly, he confirmed their former privileges and poſſeſſions; the king, nobles and clergy, offering large oblations, ſome of lands, ſome of gold and ſilver.—At this glorious aſſembly, the name of the place was changed from Medeſhamſted to Burgh; and by reaſon of the fair building, pleaſant ſituation, large privileges, rich poſſeſſions, plenty of gold and ſilver, which this monaſtery was endowed withal, there was an addition to the name, as to be called Gildenburgh, though in reference to the dedication, it hath ever ſince been known by the name of Peterborough.—Writers ſay that in thoſe days this abby was of ſo high account, that what perſon ſoever came hither to pray, whether king, lord, biſhop, or abbot, he put off his ſhoes at the gate of the monaſtery, and entered barefooted: And the convent was ſo very much had in eſteem, that if any of them travelled into any of the neighbouring parts, they were received with the greateſt reſpect, and reverence that could be.

In the days of King Edgar, and Abbot Adulphus, the whole naſee, or country adjoining; and which is now known by the name of Burgh-ſoke, was all a woody and ſolitary place, until this Abbot Adulphus cut down woods, built manors and granges, and let the lands to farm;

ſo that the people encreaſing, and as yet no churches built amongſt them, they came to Peterborough to receive the ſacraments, and to pay their church-duties, which continued for many years after.

ELSINUS, of whom is no glorious character recorded by writers, ſave this, (if it may be ſo accounted) that he was very inquiſitive after reliques; with which he was very induſtrious to enrich his monaſtery.—And, becauſe Swapham and Wittleſey, (the compleateſt hiſtorians of this place,) have punctually ſet down a bedrole of his reliques; the reader, I hope, will not take it ill to have a relation of ſome of them — Amongſt the reliques of this place, that which was moſt famous, and bare the bell away from all the reſt, was St. Oſwald's arm, which continued uncorrupted for many years; and that in the time of Abbot Martin, it was ſhown to Alexander, Biſhop of Lincoln, 487 years after its cutting off —Beſides St. Oſwald's arm, there were ſome of his ribs, and ſome of the earth where he was ſlain —There were pieces of our Saviour's ſwaddling cloaths:—of the manger wherein he was laid;—two pieces of the croſs, which could not be burnt;—of the ſepulchre of our Lord, in four places;—of the garments of St. Mary, in two places;—of Aaron's rod.—

Reliques

Reliques of St. John the Baptiſt;—of old Simeon;—of the ſepulchre of Lazarus;—of the ſtone-patin of St. John the Evangeliſt.—Reliques of St. Peter the Apoſtle;—of St. Paul.—A ſhoulder blade of one of the innocents whom Herod ſlew.—And reliques of many other ſaints and martyrs.

But whilſt Elſinus was careful abroad for ſuch reliques, his abbey at home ſuſtained loſs in more real endowments; for Hoveden in Yorkſhire, with many other lands, were wreſted from the monaſtery of Peterborough.—Yet he added ſomething of his own, purchaſing a fourth part of Wittleſey-meer, and giving it to his abbey.

Abbot Leofricus, by birth a relation to the royal blood, and dear to King Edward and Edgith his wife, held by extraordinary benevolence, five abbeys in his hands at once, viz. Burton, Coventry, Croyland, Thorney, and Peterborough.—He redeemed of King Edward, certain lands belonging to his monaſtery; as Fiſkerton, for twenty marks; Fletton for eight marks; and Burleigh for eight marks; which were demiſed to the church of Peterborough.

About this time, Egelricus, a monk of Peterborough, afterwards biſhop of Durham, gathered whilſt he was biſhop, great ſtore of wealth; yet not to himſelf, but that he might be rich in good works; amongſt which, there is one that continues his memory to this very day; the bank from Deeping to Spalding, for in thoſe days, the paſſage being very difficult, by reaſon of woods and deep marſhes, he raiſed that cauſeway, for the benefit of travellers; which for many years after, was called by his name, Egelric-Road, though now, it be known only by the name of Deeping Bank.

About the year 1070, a Norman, whoſe name was Turoldus, was placed in the abbey of Peterborough: He being a ſtranger, neither loved his monaſtery, nor his convent him.—It happened at that time, that the Danes under Sweyn their king, ſon of Canutus, invaded this land; and coming hither, the monks, and others with them, defended themſelves for a time, with much valour, in a hot diſpute at Bolehith-gate, now commonly called Bulldike-gate, being on the ſouth of the monaſtery, and yet ſtanding: Where, when they perceived their entrance doubtful, and that they could not cut their way with their ſwords and weapons, they aſſayed to do it by fire upon the adjoining buildings; and

and ſo entered through flame and ſmoke.—Being entered, they ſeized upon all the good things they found, carrying them away to Ely, leaving much of the buildings (the monaſtery only excepted,) deſtroyed by fire.—Amongſt the things he took away, was the golden crown from the head of the crucifix; with the precious ſtones, and the footſtool under its foot, made of pure gold and gems: together with two golden bears, and nine ſilver ones: and the great table, which was all gold and ſilver, and precious ſtones; and wont to be before the altar; with a great number of books, and other precious things; ſuch as there was not the like in all England!

But there happened another act of Turoldus's, which raiſed his diſcontents higher in himſelf, and brought him lower in the good affection of his convent; for he received into his monaſtery, two monks from beyond ſea, who ſecretly ſtole away, and carried many of the church goods with them.

In the abbotſhip of Godricus, foreign thieves from Almain, France and Flanders, broke in through a window into the church, and ſtole away a croſs of beaten gold, with many jewels; two chalices and patins; two golden candleſticks

ſticks which Elfricus archbiſhop of York had given to this church.

Soon after this, Ernulfus, prior of Canterbury, was offered to the monks of Peterborough, for their abbot; who willingly accepted him, as being both a pious and prudent man.—In his time, all things went happily with the monaſtery; and whilſt he was abbot here, the church of Thirlby, near Bourn in Lincolnſhire, was dedicated by Robert Bloet biſhop of Lincoln; which church with the manor, then belonged to Peterborough.

In the time of John of Saliſbury, the monaſtery was burnt again; little more than the chapter-houſe eſcaped the flames, which took hold of the village, and wholly conſumed it.—Wittleſey writes, that one in the bake-houſe being to kindle a fire, with much pains, could not make it burn; which John the abbot, being preſent, ſeeing, in a choleric mood, cried, the devil kindle it! And preſently the fire flamed to the top of the houſe, ran through all the abbot's offices, and thence to the town: The fire burning in one of the towers for nine days together, a violent wind drove the coals upon the abbot's houſe, and fired that alſo.—Afterwards abbot John began to build the church again,

anno

anno 1118, which he induſtriouſly proſecuted, but lived not to finiſh it.—A year before this, was the church of Caſtor dedicated, as may be ſeen by an inſcription yet continuing over the chancel door.

XV KL MAII DEDICATIO HUJUS ECCLESIÆ MCXXIIII.

Abbot Martin was very induſtrious in repairing and perfecting the building of the monaſtery; and eſpecially the church, to the dedication whereof anew, there came hither Alexander biſhop of Lincoln, the abbots of Thorney, Croyland, Ramſey, and others, to whom Abbot Martin ſhewed the holy reliques, and St. Oſwald's arm, anno 1143, 23 years after its burning.—The tokens of which conflagration are yet to be ſeen (or of ſome other,) in the inſide of the weſt-porch above.—He changed the ſituation of the village to the weſtern ſide of the monaſtery; for before, it was on the eaſt; which part is now called Boongate.—He appointed the market place where it now is.—He removed the church of St. John Baptiſt (which before, ſtood in a cloſe, ſtill known by the name of St. John's Cloſe,) to the place where now the church ſtandeth.—He changed the place of wharfage for boats coming to the town, to that which is

now commonly uſed —He planted the vineyard, and added many buildings —He entertained King Stephen, who came hither to ſee the arm of St. Oſwald.

William de Watervile, was very induſtrious in perfecting the buildings of his monaſtery, and adding new ones.—He built the cloyſters, and covered them with lead.—He ordered and diſpoſed the choir of the church in that manner as it lately ſtood, and in ſome ſort continues ſtill. —He built the chappel of Thomas a Becket, which was finiſhed by his ſucceſſor, and is now ſtanding in the middle of the arch of the church-porch, as you enter the church.—He erected a priory at Stamford, and the church of St. Michael there.—He ſettled a yearly maintenance upon the church of St. John Baptiſt in Peterborough, enacting, that the chaplain ſhould yearly, upon Michaelmas-Day, bring his church key to the Sacriſt of the monaſtery, as an acknowledgement upon it.

Benedict, a very learned man, and of good note, at his entrance into this abbey 1177, freed it of 1500 marks which it was in debt, and laboured much in recovering the abby lands: His actions at home, towards his monaſtery, were great and many.---It ſeems the nave, or body of the

the church did not pleaſe him, therefore he built it, after a better manner, from the lantern to the porch, as it now is.---He ſet up alſo the pulpit in the body of the church.---He built the great gate leading to the monaſtery, and over it the chapel of St. Nicholas, and an hoſpital, now the ſchool-houſe, all which are yet ſtanding; and finiſhed the chappel of Thomas a Becket, which was begun by his predeceſſor.---His beneſactions upon the church were many, which made his memory deſerve to remain in benediction for ever! The abby in his days, was full of all good things; in his houſe nobleneſs and exaltation; among the ſervants in the ſeveral offices, jocundneſs and mirth; the greateſt plenty of meat and drink; and at the gate, a gladſome reception, without any murmuring of the gueſts or ſtrangers.---He was much in favour with King Richard, who confirmed to his monaſtery, the marſh of Peakirk, now commonly called North-Fen; about which, there was ſome diſpute with Radulphus Lord of Deeping, but Abbot Benedict proved, that the marſh belonged only to his tenants of Peakirk, Glinton, Maxey, and Northborough.---He alſo recovered the marſh of Eye and Singleſole ---King Richard alſo granted unto Benedict, his confirmation of the eight hundreds, as his predeceſſors had done; and withal, his charter for holding of a fair in

Peterborough upon the feaſt of St. Peter, for eight days, although it now be contracted into two.

Abbot Andreas, firſt a monk here, then prior; and afterwards, for his many virtues, was choſen abbot.—The villages of Alwalton and Fletton, which then belonged to him, he gave to the monks kitchen for an augmentation of their commons.—Having been abbot about five years, he died anno 1199, and was buried in the ſouth iſle, at the back of the choir.—He is ſaid to be the firſt who brought up the cuſtom of anniverſaries with ſolemnity.

Acharius prior of St. Alban's, was elected abbot here anno 1200, who by care and diligence, much enriched his church, and built many buildings in ſeveral manors belonging to it.—He maintained ſuit with the abbot of Croyland for the marſh of Singleſole, and recovered it, letting it again to the abbot of Croyland for a yearly acknowledgement of four ſtone of wax; he died 1210, and was ſucceeded by

Robertus de Lindſey, who was monk and ſacriſtary of Peterborough, afterwards abbot, unto which he paved the way by his good deeds towards the church; for, whereas the windows

were

were before, only ſtuffed with ſtraw to keep out the weather, he beautified above thirty of them with glaſſes; and his example brought the reſt, by degrees, to the like perfection.---He ſettled the hundred of Naſſaburgh in peace and quietneſs; for, in thoſe days, the foreſters with their cattle, over-ran all; whereby the inhabitants of the towns therein, were much endamaged from their domineering in theſe parts, by virtue of foreſt lands.---Abbot Robert gave King John 1320 marks for diſforeſting this part of the country.---He covered the abbot's hall with lead.—He made in the ſouth cloyſter, a lavatory of marble for the monks to waſh their hands in when they went to meals; their hall being near, on the other ſide of the wall; the door leading into it, being yet ſtanding, though the hall be long ſince demoliſhed; only ſome ſmall remains on the wall ſide are yet to be ſeen; but the lavatory continued entire until the year 1651; and then, with the whole cloyſter, it was pulled down.—Abbot Robert, at his entrance into this place, found but ſeventy-two monks, to which he added eight more, aſſigning the manor of Bellaſiſe for their maintenance, where he built a fair manor-houſe.—In his time there aroſe great diſcords betwixt the civil and eccleſiaſtical ſtates, that the land ſtood interdicted the ſpace of ſix years.—Then followed bitter

wars

wars between King John and his Barons.—The King paſſed through Suffolk and Norfolk, miſerably waſting almoſt all he could come at; and coming to Peterborough and Croyland, he plundered theſe churches; and with his accomplices, committed many outrages in the country round about: At Croyland, he fired all the ſtacks which the inhabitants had newly gathered in; and returned to Lynn with great ſpoils: But ſoon afterwards, taking his journey northward, all his carriages were caſt away and periſhed as he paſſed the river Welland.

Abbot Walter was a man generally good, pious, honeſt, loyal, free, and liberal in the diſpenſation of the demeſnes belonging to his church.—In thoſe days, King Henry III. was ſtraightly put to it for maintenance; and was conſtrained to live upon eccleſiaſtical benevolence, going from one monaſtery to another to be entertained; and he found abbot Walter very free towards him, who, at two ſeveral times, gave him the beſt entertainment his monaſtery could afford; at one of which times, the Queen and Prince Edward came with the King.—This abbot had ſeveral journeys to Rome about the church of Caſtor, which the Pope's covetouſneſs demanded, with many others in England, by an apoſtolic mandate, fraught with intreaties

intreaties and threatenings; but the King their patron and founder, ſtrictly forbad ſuch horrid donation to the Pope's ſimony and fraud.—The laſt time Walter was at the Pope's court, being accuſed by the Pope's agent in England for reſiſting the mandate, he was rebuked by the Pope in very opprobrious terms, who, commanded him to be expelled the court; which was done in ſo ſhameful a manner, that the poor abbot taking it much to heart, fell into an incurable diſeaſe and died.

This ſtory makes good the etemology that ſome of the Romaniſts themſelves give of Rome.

Rome gnaweth hands, as dainty cates;
And whom it cannot gnaw, it hates.

Willielmus de Hotet, being a monk of this place, was choſen abbot the ſixth of February, anno 1246, the 31ſt. of Henry III.—He procured a charter for a fair to be kept at Oxney, on the eve of the nativity of Mary, and to continue for eight days.

Johannes de Caleto, ſo called from the place of his birth in Normandy, was elected abbot of Peterborough, anno 1249, in the 33d of Henry III.—He was allied to Queen Elianor;

and

and such a ray of favour shined upon him through that relation, that he was made one of the king's chief justices, and rode in the circuit to execute justice in the kingdom; and in consequence of his frequent absence, he appointed Robert Sutton his deputy; by whom the church was as well managed as if the abbot had been there himself; who often came to see how things were ordered.—He was very careful in adding to the buildings of the monastery.—He built a goodly building called the Infirmary, lately pulled down. —He was liberal to his convent, giving every day to the monk that sat president in the refectory, a gallon of wine, and half a gallon to the rest of the society, and a gallon to the monk who celebrated high mass; for which he assigned ten pounds yearly to be paid out of the lands of his manor of Polebrook.—He gave also a great bell to the church, whereon was
Jon de Caux Abbas Oswaldo consecrat hoc vas.

Robertus de Sutton, so called from the place of his birth, being a little village near Castor, a monk of Peterborough, deputy to his predecessor, was chosen abbot in 1262, and took the oath of allegiance to the King; but it was not long ere he falsified his oath; for in the wars of those times, the King coming to Peterborough to assault the town, espied among the ensigns

enſigns of his enemies, that of the abby of Peterborough, whereat he was ſo angry, that he vowed to deſtroy the neſt of ſuch ill birds; Abbot Robert, by mediation of friends, ſaved both himſelf and church; but was forced to pay ſeverely for his delinquency.—After which, happened the battle of Lewes, wherein King Henry and Prince Edward were taken priſoners; then did the other ſide fleece the abbot.—Afterwards, at the battle of Eveſham, Prince Edward overthrew the Earl of Leiceſter; and the King having recovered himſelf, demanded large benevolence from the church, particularly from the abbot of Peterborough, who, at different times, paid the ſum of £.4323 18s. 5d. for his diſloyalty; after which, he became more obedient to his right maſter.

Richardus de London, erected the great ſteeple wherein the bells hang; and gave two bells, which were called Les Londreſs.—In the time of this Richard, one William Parys, prior, built that goodly chappel, commonly called the Ladies Chappel, which in the late times of violence, was levelled with the ground.—He not only laid the foundation, but perfected the whole work, and adorned it with windows and paintings on the walls; and ſettled five pound per ann. upon it for ſervice therein.

WILLIHELMUS de Woodford, whilſt ſacriſtary purchaſed the Manor of Southorpe, which, when he became abbot, he aſſigned to the monks; added much to the buildings of this monaſtery; and was careful that dependant eleemoſynaries might receive their dues; he particularly enquired into the hoſpital of St. Leonard, now called the Spittle, and made certain allowances for it: He lieth buried in the ſouth iſle near the choir.

GODEFRIDUS de Croyland, elected abbot 1299, which was the 27th of King Edward I. —In the firſt year of his abbotſhip, it happened that certain perſons were fled for ſanctuary into the chapel of Thomas a Becket, whither they were purſued, and againſt the privilege of the place, haled out from thence, and ſome blood was ſhed, ſo that the chapel for ſome time ſtood ſuſpended, and no ſervice therein to be performed: The biſhop of Lincoln paſſing that cenſure upon it, until the perſons ſo taken away, ſhould again be reſtored to the liberty of the place.—At length the biſhop ſends his abſolution, appointing, that the abbot, and ſome others with him, ſhould with the ſprinkling of holy water, and ſinging of the penitential pſalms, purge the ſaid chapel, and ſo it ſhould return to its former uſe.—He procured a fair to be held

at

at Northolm yearly, on St. Matthew's day, and a weekly market every Thurſday.—About the year 1300, he built the dwelling houſe at Burghberry, and made the dam, commonly called mill-dam, with a water-mill at the end thereof.—He alſo built in 1311, of his own free will, the bridge now ſtanding over the river, leading into the city.

King Edward preparing for a war with Scotland, demanded aſſiſtance of the abbot of Peterborough, who, at ſeveral times, by duties and free gifts, contributed the ſum of £.1533 13s. 4d. about which time the King ſeized upon the manor of Thorp, belonging to the abby of Peterborough, which Godfrey recovered.

In the time of Adam de Boothbie, there was an endictment at Northampton againſt a ſtoppage of the water at Upwell, ſo that the river of Nen could not have its courſe towards Lynn, whereby the counties of Northampton, Lincoln, Bedford, Huntingdon, and Cambridge, were much endamaged: The abbot of Peterborough laboured hard to get the drain ſcowred; and at length procured a decree from Galfridus Scroop the king's chief juſtice, for clearing the paſſage, the Abbots of Ramſey, Thorney, and Croyland

joining with him, this coſt the abbot of Peterborough £.63 11s. 1d.

In the year 1328, there was an inquiſition made concerning the bridge leading into Peterborough, which being gone to decay, the queſtion was, who ſhould repair it? for this there was a jury empannelled, ſix of Northamptonſhire, and ſix of Huntingdonſhire, who upon examination returned an ignoramus after this manner, That there was none of right bound to repair it; for there was no bridge there until abbot Godfrey erected it; but the King and Queen coming to Peterborough, abbot Adam repaired the ſaid bridge for their paſſage.

Henricus de Morcot, a wiſe and diſcreet man; being elected abbot, he was according to the cuſtom, (though this be the firſt mention that I find thereof) carried on ſhoulders with a Te Deum, to the great altar, and from thence to the pulpit, where the prior publiſhed his election.—He had a ſharp and long conteſt with Sir Nicolas de Ry, and the abbot of Swineſhead, for lands recovered from the ſea to his manor of Goſberchirch in Lincolnſhire, the ſtory whereof Mr. Dugdale hath ſet down at large, from a Peterborough manuſcript, Hiſt. of Imb. and Draining, p. 235.

Willis

Willihelmus Genge 1396, was the firſt mitred abbot of Peterborough.

In the 2d year of abbot Richard Aſhton, 1439, King Henry VI. by his charter, bearing date July 14th, and the 17th of his reign, granted to the abbot and convent of Peterborough, the keeping of a fair for three days, viz. on St. Matthew's day, the day before, and the day after; and that they ſhould hold the ſaid fair as well in Huntingdonſhire as Northamptonſhire; which fair is now commonly known by the name of Bridge Fair.—In regard that a fair was formerly granted to be kept the ſame day at Northolm, in the time of abbot Godfrey, as hath been ſaid, it is probable, that the fair there, either by reaſon of diſcontinuance, or ſome other inconvenience, was ſettled here at Peterborough.

Willihelmus Ramſey, a monk of Peterborough, from the good opinion which all the convent had of him, was choſen to ſucceed Richard Aſhton.—He contributed with John Maldon the prior, towards the brazen ſtandard with a diſplayed eagle on the top, which is ſtill extant in the church, and uſed for the Bible to lay on for reading the leſſons.

Abbot Robert Kirton, had great contention with his tenants in Peterborough about paſturage, in the fen called Burgh, a little fen adjoining to the monaſtery; which, as the inhabitants alledged, the abbot had overcharged with 1500 ſheep in two flocks; and complained alſo to King Henry VIII. that abbot Robert had ſuffered about thirty tenements in the ſtreet called Boongate, to fall to utter decay, and then emparked the ſame ground, and made it a place for his own deer.—But notwithſtanding theſe conteſts, abbot Robert forgot not to enlarge and beautify the buildings of his monaſtery; for he built that goodly building at the eaſt end of the church, now commonly known by the name of the New Building, or Library.—He ſet up in the church the crucifixerium or rood-loft, at the entrance into the choir.—He ſet up the gate leading to the deanry, which is yet ſtanding, and retaineth the memory of the builder, in his hieroglyphic of a croſier, with the letter R, and a church or kirk placed upon a tun; which muſt be conſtrued with this alluſion, Abbot Robert Kirk-Tun, and ſo Kirton. He alſo beautified the chapel of St. Mary, or the Ladies Chapel, where, after being abbot 32 years he was buried; and there let him reſt till we paſs to his ſucceſſor, the laſt of all the abbots.

John

John Chambers, laſt abbot and firſt biſhop, of Peterborough, was advanced to the abbatical chair, anno 1528.—In his firſt year, Cardinal Wolſey came hither, where he kept his Eaſter; upon Palm-Sunday, he carried his palm, going with the monks in proceſſion; and the Thurſday following, he kept his maundy, waſhing and kiſſing the feet of fifty-nine poor people; and having dried them, he gave to every one of them 12d. and three ells of canvaſs for a ſhirt; he gave alſo to each of them a pair of ſhoes, and a portion of red herrings.—On Eaſter-day, he went in proceſſion in his Cardinals veſtments, and ſang the high-maſs himſelf after a ſolemn manner, which he concluded with his benediction and remiſſion upon all the hearers.

In the ſeventh year of this John, Catherine the firſt wife of King Henry VIII. and mother of Queen Mary, died at Kimbolton Caſtle, in the County of Huntingdon, January 8th, 1535, and was buried in this church, betwixt two pillars on the north ſide of the choir, near to the great altar, her hearſe being covered with a black velvet pall, croſſed with white cloth of ſilver, which was taken away anno 1643, with her Spaniſh ſcutcheons affixed thereto.

Some write, that for her ſake the church of Peterborough fared the better at the diſſolution of abbys, and was turned into a cathedral, as if King Henry (like King Joſiah, who favoured the grave of the prophet) ſhould favour his wife's grave in this place.—Be it ſo, or not, the goodly ſtructure of the place, convenient ſituation for a new erection, with accommodations thereunto, might make a fair plea for a reprieve from the ſtroke of that ax which cut others down.

I have not as yet ſeen any record ſhowing how John Chambers demeaned himſelf towards King Henry, or complied with him in that great diſſolution of abbys, that the King ſhould continue him in his place, and not put him to death, as he did ſome, or depoſe him, as he did others; but probable it is, that abbot John loved to ſleep in a whole ſkin, and deſired to die in his neſt wherein he had lived ſo long, and perhaps might uſe ſuch means, as might preſerve (if not his means to his church, yet) his church to poſterity.

And now, that we are come to thoſe times, wherein that great alteration in the church, and alienation of her revenues happened; for our more orderly proceeding in the declaration thereof,

thereof, we ſhall firſt preſent the reader with an inventory of the church utenſils, and of the abbot's domeſtic goods, and then take him abroad to view the manors and lands, that he may underſtand what was taken from, and what continued to the church of Peterborough.

On the 30th of November 1539, being the 31ſt of King Henry VIII. an inventory was taken as followeth:

Imprimis, One croſs ſet with cryſtal, ſilver, and gilt.
One croſs of ſilver gilt, with a ſtaff of ſilver.
One croſs of byrral, with a ſtaff of ſilver.
One old croſs plated upon wood.
Five ſtaves of the Rectores Chori, with heads of ſilver.
Two candleſticks, gilt.
Two cenſors gilt, parcel of them.
One cenſor gilt.
One ſhip gilt, with a foot.
One little baſon and ewer gilt.
Ten chalices gilt, with the patens.
One little chalice parcel gilt.
One broken crewet gilt.
One holy water-ſtock parcel gilt.
A ghoſpeller, and a ſuperaltare garniſhed with ſilver, and gilt.
Two verge rods of ſilver.

ALTAR-CLOTHS.

One altar-cloth of two kings and biſhops.
Two altar-cloths of purple velvet, embroidered with eagles and flower de luces.
Two altar-cloths of baudekin.
Two altar-cloths of cloth of ſilver.
Two altar-cloths of baudekin, with leopards and ſtars.
Two altar-cloths of white baudekin.
One altar-cloth of white diaper, with a border embroidered with bucks.

ALBS.

Red albs for paſſion-week 27.
Eight albs with crowns and moons.
Fourteen red albs.
Forty blue albs of divers ſorts.
Twenty-ſeven other albs to be worn on ſingle feaſts.
Six albs with Peter-keys.
Six albs called the kyds.
Seven albs called Meltons.
Six albs called dogs.
One old alb richly embroidered.
Eight albs with apples of cloth of gold.
Eight albs with apples of blue tiſſue.
Five old albs with red tiſſue.

Eight albs embroidered with vines.
Five old albs embroidered.
Fourteen albs embroidered with divers ſorts.
Thirty albs of old cloth of baudekin.
Nine albs embroidered with green.
Thirteen albs of divers ſorts.
Fourteen green albs with counterfeit cloth of gold.
Four albs called ferial white.
Seven albs called ferial black.

VESTMENTS.

One ſuit of crimſon velvet upon velvet with a cope and alb ſuitable to the ſame.
One cheſible with an alb called the burgon.
One ſuit of blue damaſk with a cope, and thirteen albs to the ſame.
One ſuit of purple velvet embroidered with flowers and angels, with a cope and five albs.
One ſuit of black velvet with a cope, and four albs with flowers.
One ſuit of rich white cloth of baudekin with ſeven albs.
One ſuit of blue velvet with five albs.
One ſuit of red velvet with ragged ſtaves, with three albs of green baudekin.

One ſuit of crimſon velvet with flowers and one cope, and three albs.
One ſuit of red ſatin with three albs.
One ſuit of red tiſſue with three tunicles.
One ſuit of blue tiſſue with two tunicles.
One ſuit of cloth of gold with orphers of tiſſue.
One ſuit called the crowns with two copes.
One ſuit called the Londus with four copes.
One ſuit of Peter-keys with two copes.
One ſuit of the dogs with two copes.
One ſuit of the Meltons ſo called with eight copes.
One ſuit called Overton's with three copes.
One white ſuit called Godfrey's without a cope.
One ſuit of white ſilk called the Georges with eight copes.
One ſuit called the kids with four copes.
One ſuit of red needle-work with two copes.
One ſuit of green ſilk called martyrs with four copes.
One ſuit called the ſquirrels with two copes.
One ſuit of green ſilk called the cocks with one cope.
One ſuit of green velvet with one cope.
One ſuit of yellow ſilk with two copes.
One ſuit of changeable ſilk with one cope.
One ſuit called the daiſies with one cope.

One ſuit called the popinjays without a cope.
One ſuit of purple velvet without a cope.
One veſtment of black velvet with one alb.
Three tunicles of black worſted.
One ſuit of coarſe red without a cope.
Three tunicles with Peter-keys.
One veſtment called the vines.

COPES.

Imprimis, Eighteen of red tiſſue.
Two copes called the burgons.
Three copes called the golds.
Six copes of red velvet.
Three copes of red baudekin.
One cope of red damaſk.
Six copes of blue tiſſue.
Two copes of dun tiſſue.
Nine blue copes called the roots.
Five copes of blue velvet.
Thirteen copes of blue ſilk called the Georges.
Seven copes of blue baudekin called the hindes.
Seven copes of ſatin of Cyprus.
Three copes of red ſilk.
Three copes of green ſilk.
Four copes of red needle-work.
Thirteen copes of white ſilk.

In the CHOIR.

Imprimis, The high altar plated with ſilver, well gilt, with one image of Chriſt's paſſion, and a little ſhrine of copper, enamelled for the ſacrament.

Two pair of organs, and two deſks of latten, ſeven baſins hanging, with four candleſticks, and banners of ſilk above the choir, joining to the tomb where Queen Catherine lieth buried.

In the incloſed place where the Lady Catharine lieth buried, one altar cloth of black cloth, one pall of black velvet, with white cloth of ſilver croſſed, and one white altar-cloth.

Belonging to the ſame remaining in the ſacriſty, two candleſticks of ſilver parcel gilt, one chalice and two crewets gilt.

One pair of veſtments of black velvet, with an alb to the ſame.

Ten cloths called pedecloths to lay before the high altar.

Sixteen cloths to hang in the choir.

At the upper end of the church, three altars, and upon every altar a table of the paſſion of Chriſt, gilt. with three ſtained fronts.

In the Ladies CHAPEL.

IMPRIMIS, an image of our lady with reddis riſſey, ſet in a tabernacle, well gilt upon wood, with twelve great and thirty-four ſmall images of the ſame work about the chapel.

A pair of organs, one deſk, and four ſeats, one tabernacle of the trinity, and one other of our lady, one deſk, and one old candleſtick of latten, four pedecloths called tapets.

Two veſtments of white damaſk with flowers, one red veſtment of ſatin with flowers, and alſo albs for the ſame.

One ſuit of crimſon velvet with orphers of imagery of gold, and one cope, and four albs.

Three white altar-cloths, one of them diaper, with three old painted fronts, two orfers, eight ſurpliſſes.

In St. John's CHAPEL.

A table of alabaſter, one front of painted cloths, with two images of alabaſter.

In St. James's CHAPEL.

One table of alaſter, two images of the ſame, and one front of painted cloths.

In the Rood LOFT.

One table upon the altar, eighteen images well gilt, one desk of wood, two orfers, one front of painted cloth.

In the Body of the CHURCH.

One altar with images, gilt; one front of green silk, with ostrich feathers, one coffer, the altar of our ladies lamentation, gilt, one front of painted cloths, four lamps in divers parts of the church.

In the South ILE.

In St. Oswald's chapel, one altar with a front of painted cloth, one table gilt, of St. Oswald.

In St. Bennet's chapel, one altar with a front of painted cloth; one table gilt, with the story of St. Bennet.

In St. Kyneburgh's chappel, one altar with a front of painted cloth, with one table well gilt.

The Trinity CHAPEL.

The altar with a front of old silk, one white altar-cloth of diaper, two candlesticks of latten, one table of alabaster, one coffer, and seats of wood, one lamp.

In

In the CLOISTER.

One conduit or lavatory, with divers coffers, and ſeats.

In the Oſtrie CHAPEL.

One altar cloth, two fronts of painted cloth, two latten candleſticks, one coffer, one ſuper-altar of marble, one veſtment of green ſilk, one veſtment of dove coloured ſilk, two albes.

In the Chapel of LOW.

One altar, two fronts of old painted cloths, two white altar cloths, two veſtments of ſilk, one red the other green, and one albe of needle-work.

One chalice gilt, one corporas, one pair of candleſticks of latten, three bells to ring in the chapel.

In the Infirmary CHAPEL.

One table of alabaſter, one front of ſilk, two candleſticks of latten, three coffers, four ſeats, one veſtment, one albe of white ſilk, with orfers of red.

One veſtment of white buſtian for lent, with an albe, three corporaſſes with caſes, two altar cloths, one old veſtment, one old albe.

One veſtment blue chamlet with moons and harts, with one albe to the ſame.

One veſtment of red coarſe ſatten of Cyprus, with harts and knots.

One little bell, one lamp hanging, one broken ſilver crown.

Old cloths to cover ſaints in lent.

In the Abbot's HALL.

Four fixed tables,* four forms, one table with two treſles at the high bench, the hangings old tapeſtry, one cupboard, one chair, one chaffer, &c.

In the Abbot's KITCHEN.

Three great boiling pots, ſeven ſmall pots, four pans, two kettles, one great braſs pan, with two handles, a ladle, a ſcummer, five ſpits, one ſtone mortar, one brand-iron with four bars, two racks of iron, one gridiron, one fleſh-hook, two frying pans, one porringer, one fire fork, &c.

* Theſe tables were taken away 1644 to be uſed at the ſiege of Croyland, and never returned.

In

In the BARNS.

Fifty loads of hay by eſtimation.

In the Abbot's FISH-HOUSE.

Old drie ling of the laſt year,.....	24 warp.
Great ling of this year,.....	100 warp.
In middle and ſmall ling,.....	100 warp.
In drie haberdine,.....	203 fiſhes.
Stockfiſh, ...	208 fiſhes.

Salmon half a barrel.

In Eyebury FARM.

In ſheep, ...	29 ſcore and ten.
Oxen, ...	19.
Bulls and bulchins, ...	5.
Kine, ...	18.
Heifers two years and upwards,	13.
Steers, ...	8.
Yearling calves, ...	12.
Geldings for the ſaddle.	4.

In the Abbot's BREW-HOUSE

Four furnaces great and ſmall, two of copper, and two of lead, two great maſhing fats, an ark for ground malt, three fats, five yieling fats, thirty-ſix keelers, two cleanſing ſives, four couls, and a graining tub.

In the GARNER.

Six quarters of malt, ten quarters of wheat, two quarters of oats, two quarters of barley, ſix buſhels of peaſe.

The Abbot's PLATE.

IMPRIMIS, A baſin, and ewer of ſilver, one ſilver pot of a quart, two ſtanding pieces covered, all gilt; two flat bowls of ſilver, two ſalts with one cover gilt, one nut without a cover, two ale pots with two covers, four maſers great and ſmall, one dozen of ſilver ſpoons, twenty-two maſers great and ſmall, with bands of ſilver and gilt; two pieces of ſilver, and ten ſpoons of ſilver; a horn with two feet of ſilver, and tipped; a nut tipped with ſilver and gilt.

IN the two ſteeples at the front of the monaſtery, ten bells; and in ſeveral other places of the houſes, four bells.

THE lavers in the cloiſter, weighing 100 lb.

ALL which goods were aſſigned to the ſaid abbot, being guardian for the ſame time, by the

Commiſſioners { PHILIP PRICE, JOHN TREGONAL, and others.

The

The Length and Breadth of the CHURCH, and other parts thereof.

IMPRIMIS, The church containing in length 8 ſcore yards, in breadth 34 yards.

The ladies chapel containing in length 46 yards, in breadth 14 yards.

The croſs ile on the north ſide, in length 18 yards, and in breadth 12 yards.

Three chapels with the entry into the ladies chapel, in length 14 yards, in breadth 7 yards.

The iſle on the ſouth ſide with the chapels, in length 21 yards, in breadth 20 yards.

The cloiſter about four ſquare, in length 168 yards, in breadth 6 yards.

The chapter-houſe in length 28 yards, in breadth 11 yards,

The great dormitory in length 64 yards, in breadth 13 yards.

The little dorter, in length 33 yards, in breadth 12 yards.

The fratery, in length 54 yards, in breadth 14 yards.

The infirmary in length 65 yards in breadth 10 yards.

The chapel at the gate of the monaſtery, in length 14 yards, in breadth 8 yards.

The

The veſtry, in length 18 yards, in breadth 6 yards.

The abbot's hall, in length 32 yards, in breadth 12 yards.

The abbot's great chamber in length 33 yards, in breadth 10 yards.

Two years after this inventory, viz. 1541, and 33d of Henry VIII. the King changed the perſon from an abbot to a biſhop; the church from a monaſtery to a cathedral; and the town of Peterborough from a village to a city.

I MUST acknowledge myſelf at a ſtand, as not able to give a perfect account of all manors, lands and tenements belonging to the monaſtery of Peterborough at the time of the diſſolution: for it had lands and tenements in many towns in ſeveral neighbouring counties. Thoſe which King Heny took to himſelf, were Eyebury, Oxney, Dogſthorp, Pilliſgate, Kettering with Pightſley, Stanwigge, Cottingham with Deſborough, Oundle, Aſhton Wermington with Egilthorp, Polebrook, Clopton, Lullington; the hundreds of Polebrook, and Navesford; the hundred of Howkeſlow, Tinwell with the advowſon of the rectory of Goſberkirk, and Fletton, valued together at £733. 9. 0.

KING

KING Henry having taken these lands from the church of Peterborough, made provision for the bishopric; to which he subjected the counties of Northampton and Rutland for his diocese; and appointed the abbot's dwelling for the bishop's palace; and for his maintenance confirmed these lands, viz. Burghbury, Eye, Singlesole, Northam, Witherington, Walton, Paston, Gunthorp, Southorp, Thirlby.—The hundred of Nassaburgh.—A pasture in Park-lane of eight acres.—Forty acres, Sheep-cotes, St. John's yard, the Vinyard, and Toothill, Snorshills, Edgerly fifty acres.—In Padholm eighteen acres, Eastwood 180 acres, Westwood and Burghbury, 246 acres, the Spittle, &c. &c.

IN this dotation of the bishopric, bearing date September 4th, and 33d of King Henry 1541, John Chambers then abbot, was made bishop; and continued his new government till the 4th or 5th of Queen Mary, when this church and the kingdom of England, began again to submit to the Roman yoke.

JOHN Chambers being dead, there succeeded David Pool, fellow of All-Souls college in Oxford, afterwards dean of the arches, and chancellor of the diocese of Litchfield, was made bishop of Peterborough 1556; but I find not his nomination

nomination thereunto by Queen Mary, only the Pope's in the donation and confirmation of him in this biſhopric; for as I have juſt obſerved, this church and kingdom of England began again to ſubmit to the Roman yoke, from which they had been delivered in the time of King Edward VI. under which relapſe I find the Pope's power in reference to the church of Peterborough to have been more practiſed than ever it was before; for, throughout the whole ſeries of abbot's formerly recited, I find not any papal election, ratification, confirmation, or any other writing, whereby the Pope contributed any thing to the eſtabliſhment of any abbot, either to the convent or any other perſons, but all was from the King alone, who either himſelf nominated the perſon, or accepted ſuch a one as the monks elected, whom he ratified and confirmed in the abby; but now, (and I ſuppoſe through the ſuccumbency of Queen Mary and King Philip to the Roman chair) this David was preſented unto, and confirmed in this his biſhopric by Paul the fourth Pope of that name.

After him came Edmund Scambler, who was nominated by Queen Elizabeth 1560.—While he was at Peterborough, he empaired the the honour, privileges and revenues of his biſhopric, paſſing quite away the hundred of Naſ-

faburgh

ſaburgh, with the whole liberties thereof; the goal, the manor of Thirlby, the manor of Southorpe, &c. to the Queen, from whom the Earls of Exeter enjoy them to this day; as if King Henry had not taken away enough, the biſhop himſelf would paſs away more. Scambler being tranſlated to Norwich, there ſucceeded.

Richard Howland, who was maſter of St. John's college in Cambridge, and made biſhop here 1584, being the 27th year of Queen Elizabeth.—I have not much to ſay of him, his parts, or actions, but ſhall enlarge this paragraph of his being biſhop, here with the death of Mary Queen of Scots, at Fotheringay caſtle, and buried in this cathedral church.—The whole progreſs of her life and actions, from her firſt arrival in England, May 16th 1568, to her coming to Fotheringay, with her ſeveral places of removal, and ſeveral keepers, is ſo largely related in the hiſtories of England, that I ſhall remit the reader to them, and content myſelf with her death and burial.

Upon the 7th day of February 1586, *(18 years from her firſt arrival)* the commiſſioners for her execution came to Fotheringay, the Earls of Shrewſbury, Kent, &c. and Thomas Andrews of ———ſheriff of Northamptonſhire for that year.

By theſe the Queen of Scots underſtanding that the leaſe of her life was not long to laſt, only one day longer, ſhe ſeemed not diſmayed with the meſſage, but told the commiſſioners, ſhe did not think that Queen Elizabeth would have conſented to her death; but ſince it was ſo, ſhe would moſt gladly embrace it; and in order thereunto, deſired of the commiſſioners the benefit of her clergy, which the commiſſioners denying, propounded the biſhop or dean of Peterborough.—which the Queen of Scots refuſed.—The commiſſioners being departed, ſhe gave orders for her ſupper, at the time whereof ſhe drank to her ſervants, and comforted them, becauſe ſhe ſaw them much troubled for her. — After ſupper ſhe peruſed her will, and inventory: At her uſual hour ſhe went to bed, ſlept part of the night, and ſpent the reſt in prayer. — Her fatal day being come, ſhe aroſe to prepare herſelf for her laſt lying down, when ſhe called her ſervants together, and read over her will to them, letting them know what legacies ſhe had bequeathed. — Then did ſhe apparel herſelf after this manner: In borrowed hair, a bourn; having on her head a dreſſing of lawn edged with bond-lace; and above that, a vail of the ſame, bowed out with wire, and her cuffs ſuitable; about her neck a pomander chain, and an Agnus Dei hanging at a black ribbon; a

crucifix

crucifix in her hand; a pair of beads at her girdle, with a golden crofs at the end.—Her uppermoft gown was of black fatin, printed, training upon the ground, with long hanging fleeves, trimmed with akorn buttons of jet and pearl, the fleeves over her arms being cut, gave fight to a pair of purple velvet underneath; her kirtle, as her gown, was of black printed fatin; her bodies of crimfon fatin; her ftockings of worfted, watched, clocked and edged at the top with filver, and under them a pair of white; her fhoes of Spanifh leather, with the rough fide outward.

Thus attired, fhe came forth out of her chamber to the commiffioners, who were ready in the paffage to receive her, and to accompany her to the ftage whereon fhe was to act the laft fcene of her life, making as yet no fhow of fadnefs, until Melvin her fervant prefented himfelf upon his knees, bewailing not only her's but alfo his own misfortune, that he was to be a fad reporter to Scotland of her death: then with fome flux of tears fhe comforted him, that he fhould fhortly fee the troubles of Mary Stuart have an end; fending by him her commands to her fon, and for to affure him, that fhe had done nothing prejudicial to his Kingdom of Scotland.—Then addreffing herfelf to the commiffioners, fhe told

them that ſhe had certain requeſts to make to them, *viz.* that a certain ſum of money might be paid to one Curle her ſervant, which Sir Amias Pawlet had knowledge of.—That her ſervants might enjoy ſuch legacies, as by her will ſhe had bequeathed unto them.—That they might be fairly uſed, and ſafely ſent into their own country; To the firſt Sir Amias Pawlet gave his teſtimony and promiſe: The reſt were alſo promiſed and performed.—Yet ſaid the Queen of Scots, I have one requeſt more to make, that you would ſuffer my ſervants to be about me at my death, to which the commiſſioners returned a refuſal, the Earl of Kent ſaying, that their preſence would be a diſturbance to her, and beſides he feared there would be ſome ſuperſtition practiſed in preſſing to dip their hankerchiefs in her blood.—My Lord, ſaid the Queen, I will paſs my word they ſhall do no ſuch things; alas! poor ſouls, it will do them good to bid their miſtreſs farewell: Your miſtreſs *(meaning Queen Elizabeth)* being a maiden Queen, for womanhood's ſake would not deny me this courtiſy; and I know ſhe hath not ſo ſtraitened your commiſſion, but that you might grant me more than this, if I were of a far meaner condition.—Whereupon the commiſſioners conſulted, and granted her the nomination of ſix perſons to be with her: ſo ſhe nominated four

men

men, Melvin, her apothecary, her ſurgeon, and another old man; and two ladies which uſed to lie in her chamber.—After this ſhe proceeded towards the great hall in the caſtle, Melvin bearing up her train, two gentlemen of Sir Amias Pawlet's, on each hand one, and Mr. Andrews the ſheriff going before. The ſcaffold at the upper end of the hall was two foot high, and twelve foot broad, hanged with black; and ſhe ſeemed to mount it with as much willingneſs, as eaſe, and took her ſeat, the Earls of Shrewſbury and Kent ſtanding on her right hand, Mr. Andrews the ſheriff on her left, and the two executioners oppoſite before her.—Then was the commiſſion read by Beal clerk of the council, which ſhe ſeemed as little to regard, as if it had not concerned her at all: After the reading of the commiſſion, Doctor Fletcher dean of Peterborough, addreſſed an exhortation to the Queen of Scots, that ſhe would conſider her preſent condition, and withal, the vanity of her religion, which he beſought her to renounce; but ſhe refuſed, profeſſing her readineſs to die therein.—The Lords deſiring her to join with them in prayers, ſhe alſo refuſed, aledging the difference in their religions, and ſaying, ſhe would pray by herſelf. Notwithſtanding this check, the Lords ordered the dean to proceed; but Mary again interrupted him

him, and requeſted, with great earneſtneſs, not to endeavour to diſturb the tranquility of her ſoul; and the two Earls perceiving that it was fruitleſs to harraſs her farther with theological diſputes, ordered the dean to diſiſt from his exhortations, and to pray for her converſion,—The dean accordingly addreſſed a prayer to heaven for enlightening her heart with the light of the truth, and diſpelling the clouds of bigotry and ſuperſtition. During the dean's prayer, ſhe employed herſelf in private devotion from the office of the virgin; and afterwards prayed aloud in Engliſh, for the afflicted church, for an end of all her ſufferings, for her own ſon, and for Queen Elizabeth.

Her prayer being thus ended, ſhe began, with the help of her two women to diſrobe herſelf; the executioner alſo lending his aſſiſtance; — She ſmiled at the incident, ſaying, that ſhe was not accuſtomed to undreſs herſelf before ſo large a company, nor to be ſerved by ſuch valets.— Her ſervants ſeeing their miſtreſs ready to lay her head upon the block, burſt into tears and lamentations: She turned about to them, put her finger to her lips, as a ſign of impoſing ſilence upon them; and having given them a bleſſing, deſired them to pray for her.—One of her maids,

whom

whom ſhe appointed for that purpoſe, tied a linen handkerchief round her eyes, which being done, Mary laid her head upon the block without fear or trepidation, repeated the thirty-firſt pſalm; and ſtreaching out her arms, the ſignal for the execution, her head was ſevered from her body at two ſtrokes.—The executioner inſtantly taking the head from the floor, held it up ſtreaming with blood, and agitated with the convulſions of death, cried aloud "Long live Queen Elizabeth, and may all her enemies periſh in this manner."—The Dean of Peterborough and Earl of Kent only replied "Amen;" the reſt of the ſpectators being diſſolved in tears.—The executioners were diſmiſſed with fees, not having any thing that was her's.—Her body with the head, was conveyed into the great chamber by the ſheriff, where it was embalmed until its interment.

The caſtle of Fotheringay was at that time by leaſe from Queen Elizabeth in the hands of Sir William Fitz-williams of Milton, near Peterborough, who, by reaſon of his relation to the place was ſummoned by the commiſſioners, that he ſhould come and guard them in his caſtle.—This gave him opportunities of viſiting the Queen of Scots and converſing with her, wherein he deported himſelf with ſuch reſpective civility and courteſy,

courteſy, that the Queen a little before her death, complimented him with her ſon's picture, and alſo her watch, which his ſucceſſors do ſtill enjoy.

THUS died the unfortunate Queen of Scots, *(a woman for her parts, fit to be a Queen)* in the forty-ſixth year of her age, and the 18th of her captivity in England, in a fair poſſibility of ſpinning the thread of her life to a greater length, had fate been as propitious to her as nature.

UPON Tueſday the 1ſt of Auguſt, was the funeral appointed to be celebrated, in the cathedral church of Peterborough. — The Queen's heralds with the biſhop and dean, appointed the place of her interment, which was deviſed on the ſouth ſide of the choir, where there was a rich hearſe * erected — Upon Sunday night the 30th of July, the corpſe was brought by torch-light, from Fotheringay; the body with the cloſures weighed nine hundred weight; which was conveyed in a chariot made on purpoſe, attended with all the enſigns of royalty. Upon Monday came to Peterborough, all the lords and ladies appointed as mourners; and on Tueſday marched in proceſſion from the biſhop's palace to the cathedral, where the biſhop of Lincoln preached

* The remains of the hearſe are yet to be ſeen.

preached a ſermon from the 39th pſalm, ver. v. vi. vii. and the dean of Peterborough ſolemnized the funeral; the concourſe of people aſſembled on this occaſion was many thouſands.

After that the body of this Queen had reſted here the ſpace of 25 years; upon the acceſſion of her ſon King James to the throne, her remains was removed to Weſtminſter, where they now lay under a ſtately monument erected to her memory.

Thomas Dove, dean of Norwich and chaplain to Queen Elizabeth, who had ſo good eſteem of him for his excellency in preaching, and reverend deportment, that ſhe was wont to call him, the dove with ſilver wings.—He entered upon this biſhopric in the year 1600, and continued therein the ſpace of 30 years.—He died upon the 30th of Auguſt 1630, in 75th year of his age, and lieth buried in the north croſs ile of the church.—Over his body was erected a very comely monument of a long quadrangular form, having four corner pilaſters ſupporting a fair table of black marble, and within, the portraiture of the biſhop lying in his epiſcopal habit.—But this monument was in the year 1643, levelled to the ground.

JOHN Towers dean, was made biſhop in 1638, in whoſe time the great commiſſion for draining the fens began to be holden at Peterborough, the commiſſioners ſitting in the biſhop's great hall, no leſs than ſix days for that purpoſe, the determination therein being ſince known by the name of Peterborough law.—He enjoyed his biſhopric in peace a very little while, for preſently great diſſentions aroſe between the two kingdoms of England and Scotland, which occaſioned the biſhop's attendance upon the king.—He died January 10th 1648, twenty days before his great maſter King Charles.

JOHN Towers being dead, the church of Peterborough continued under an inter-epiſcopate for the ſpace of twelve years *(although the biſhop was made but a cypher ſome years before)* until it pleaſed the ſon of divine mercy to diſpel that black cloud which had ſo long eclipſed the glory both of church and ſtate, by the happy *(and never to be forgotten)* reſtoration of His Sacred Majeſty King Charles II. to his juſt rights.

HAVING related every thing remarkable from the foundation to the converſion of the monaſtery into a cathedral, and the changing the abbot to a biſhop, with the aboliſhing the popiſh and eſta-

bliſhing

bliſhing the preſent proteſtant religion by Henry VIII. ſhall now recite the other eccleſiaſtic government of this church, *viz.* the Dean and Chapter, which was founded by the ſaid King at the deſolution of abbys.

THIS he conſtituted of a dean and ſix prebendaries, to be exempt from the biſhop of Lincoln, and his juriſdiction, and alſo diſtinct from the biſhop of Peterborough, and to be an entire eccleſiaſtical corporation of themſelves.—Their temporal juriſdiction in ſuch manors, lands and rents as were aſſigned to them, was like that of the abbots formerly, as their ſucceſſors therein.—To the dean and prebends, all other officers and members were ſubordinate; and this was the original conſtitution and foundation of the whole.

The Dean.
Six Prebendaries Prieſts.
Eight petty canons.
Four ſtudents in divinity.
Eight clerks or ſinging-men.
An epiſtoler.
A goſpeller.
Two ſextons.
Eight choriſters.
A maſter of choriſters.

Twenty ſcholars at the grammar-ſchool.
Six alms men or beads-men.
The head-maſter of the grammar-ſchool.
The uſher.
A ſteward of the lands.
Auditor of the accounts.
Two porters.
Principal cook.
Under cook.
Butler.
Purveyor.
Receiver of the rents.
Organiſt.
Sub-dean.
Sub-treaſurer.
Chantor.
Two counſellors in law.
Solicitor.
Regiſter.
Principal ſteward.
Keeper of the cloak.

THE lands and rents aſſigned to this foundation by the king's commiſſion July 20th 1541, were firſt the whole ſite or bounds of the monaſtery, *(excepting ſuch as were allotted to the biſhop)* wherein were many dwelling houſes for the dean and prebendaries; Alſo,

In

In NORTHAMPTON-SHIRE.

THE manors of Peterborough, Longthorpe, Caſtor, Sutton, Glinton and Peakirk, Maxy, Northborough, Stamford St. Martin's, Irtlingborough, Stanwigge, and Polebrook.

LEICESTER-SHIRE.

THE manor of Eſton and Bringhurſt.

LINCOLN-SHIRE.

THE manors of Fiſkerton, Repham, Scothern, Sudbrook, Scotter, Walcot, Grantham, Stamford beyond the bridge, Boſton, Careby, liberty and hundred of Scotter.

NOTTINGHAM-SHIRE.

THE manors of North-Collingham and South-Collingham.

HUNTINGDON-SHIRE.

THE manors of Botolphbridge, Overton, and Alwalton.

VALUED in thoſe days at the ſum of 811 16 1.

OUT-

OUT-RENTS not comprehended in the former value, *viz.* fiſhing in Whittleſey-meer, Woland, the water of Upwell Com. Norfolk, and in the River Nene.

I SHALL now preſent the reader with the relation of ſome few monuments, yet to be ſeen; others with the beſt monuments, the church records *(out of which, a more complete hiſtory might have been gathered)* are never to be recovered; being torn in pieces, or burnt, by the more than Gothiſh barbarity of thoſe ignorant people, who took upon them the glorious name of reformers. An account of which is given, by a faithful hand, at the concluſion of this work.—Only let it be obſerved, that a finger of divine vengeance ſeemed to have touched Cromwel: *(although his rabble and he would not ſee it)* for, being at that time quartered in the houſe of Mr. Cervington, commonly called the Vineyard, at the eaſt end of the cathedral; out of the court of which dwelling, there was a paſſage into the church-yard, aſcending by three or four ſtone-ſteps; Cromwel, *(as others did)* riding up thoſe ſteps, his horſe fell under him, and riſing ſuddenly, daſhed his head againſt the lintels of the door, he fell to the ground as dead; was ſo carried into the houſe, and it was about a fortnight ere he could be recovered:

Thoſe

Thoſe that were eye-witneſſes affirmed, that the blow raiſed ſplinters in his ſcalp near a finger's length.

As you enter into the church, high above, on the left hand, ſtands the figure of Robert Scarlet, once a ſexton of this church, one that was famous in his generation, as may be collected by what is underwritten.

You ſee old Scarlet's picture ſtand on high;
But at your feet, there doth his body lye:
His grave-ſtone, doth his age and death-time ſhow;
His office by theſe tokens you may know.
Second to none for ſtrength, and ſturdy limb;
A ſcare-babe mighty voice, with viſage grim:
He had inter'd two Queens within this place;
And this town's houſeholders in his live ſpace,
Twice over; but at length his own turn came;
What he for others did, for him the ſame
Was done: No doubt his ſoul doth live for aye
In heaven, though here is body clad in clay.

In the ſouth ile, is the monument of abbot Andreas, who was buried in the grave of his predeceſſors, as the epitaph on the wall over his monument will teſtify.

Hos tres abbates quibus eſt prior abba Johannes
Alter Martinus, Andreas ultimus unus
Hic claudit tumullus; pro clauſis ergo rogemus.

NEAR this, in the ſame ile, lay the portraitures of three other abbots, found in the ruins of the old chapter-houſe, founded by King Penda.

AGAINST the wall, above theſe, is a neat marble monument of the Rev. Dr. William Parker, who died October 3d. 1730, aged 46.

AT the end of this ile, are two handſome compartments: the left hand in memory of Joſeph Stamford, who died 1683, aged 46.—The right hand in memory of Thomas Whitwell, who died 11th of October 1759, aged 47.

WE will now go into that goodly building behind the choir, erected by Abbot Kirton, as before recited, it has a ſtone gothic roof of excellent workmanſhip, reckoned equal to any in this kingdom, and is ſupported by two light pillars; in this place a few years paſt ſtood a valuable library of Books collected chiefly by Biſhop Kennet, which library was by direction of Dean Tarrant removed into the chapel of St. Thomas a Becket over the ſouth porch.

IN the ſouth end of this building, lay many of the family of the Orme's intered; Sir Humphrey Orme, Frances his lady, with their children.—

In

In the wall adjoining, was placed a fair monument, with their ſtatues; the remains of which, are ſtill extant.—This monument was firſt erected upon the burial of a virtuous gentlewoman of the ſame name, born in Somerſetſhire, whom Humphrey, the eldeſt ſon of Sir Humphrey, had taken to a wife, who, tho' by her marriage ſhe changed not her name, yet ſhe did her country, and here died. — Under her figure was written this epitaph:

Miſtake not reader, I thee crave;
This is an altar, not a grave,
Where fire rak'd up in aſhes lies;
And hearts are made the ſacrifice,
Till time and truth, her worth and fame,
Revive her embers to a flame.

I cannot tell whither this monument fared the worſe for the ſtatues, or the word altar in the epitaph; but it was defaced; and Sir Humphrey Orme, his lady, and eldeſt ſon, lived to ſee the death of what was erected, to continue their memories after death.

On the ſouth eaſt ſide of the altar, is a very ſtately and handſome marble monument of the corinthian order; on which is a portraiture of the gentleman for whom it was erected, laying

on his left ſide, and leaning on a cuſhion, with his hand upon a ſcull; above which ſtatue is this inſcription:

SACRED to the memory of *Thomas Deacon*, Eſq; a native of this city; ſome time high ſheriff of this county; — a perſon eminent for his morality and good life; a true ſon of the eſtabliſhed church: a conſtant attendant on her worſhip and ſervice: His piety conſiſted not in empty profeſſion, but in ſincerity and unaffected truth. — He had an ample eſtate which he fairly acquired, and increaſed by an honeſt induſtry, and managed with excellent prudence, and diſpoſed of to laudable purpoſes.—His charity (even in the time of his life) was very large, extenſive and exemplary; of which he has left a laſting monument in this city, by founding a charity ſchool, and endowing it with a freehold eſtate of above one hundred and ſixty pounds per annum: And alſo, by ſettling another eſtate of twenty-five pounds per annum, for a conſtant annual diſtribution of alms to poor ancient inhabitants of this city.— Having thus laid up in ſtore to himſelf a good foundation againſt the time to come, he quietly departed this life, on the 19th day of Auguſt, 1721, aged 70 years.

To

To whoſe memory as an inſtance of her conjugal affection, Mary his ſorrowful relict, cauſed this monument to be erected.

BENEATH his effigy, and upon the front of the tomb, is the following inſcription:

IN memory of *Mary*, the relict of Thomas Deacon eſq; daughter of John Havey of Spalding, gent.—To which place ſhe was a kind generous benefactor, and beſtowed upwards of £400 in pious and uſeful charities. — She gave alſo to Fleet, £250 for founding a charity ſchool in that pariſh.—To the poor of this city, ſhe extended her daily bounty, ſo private as not to be told; ſo large as not to be equalled: To which ſhe added ſeveral public benefactions; and gave towards augmenting the vicarage of St. John Baptiſt, £100; and likewiſe £100 to the ſalary of the grammar ſchool.—She died January 27th 1730, aged 77 years.

NEAR this is a ſmall marble monument of Frances, wife of Dean Coſin, who died March 25th 1642.

BEHIND the altar, is an ancient monument of our ſaviour and his apoſtles carved on it, with

this date at the end 870, in memory of the aged abbot Hedda and his monks, who were ſlain by the Pagan Danes at the deſtruction of the monaſtery.—This is eſteemed one of the moſt ancient chriſtian monnments in the world.—a draught of which may be ſeen in Gunton, page 243

HERE lieth buried John Hinchliffe, D. D. Biſhop of Peterborough, who died Januray 11th 1794, aged 62 years, and for whom a neat plain Tablet is affixed on the north pillar of the altar, with the above inſcription.

ON the north-eaſt ſide of the altar, is a neat marble monument of biſhop Cumberland, who died 1718, aged 86 years.

ON the north ſide is another fair marble, erected to the memory of the Rev. John Workman, M. A. prebendary of this cathedral, rector of Peakirk in Northamptonſhire, and vicar of Hamilton in the county of Rutland.

OPPOSITE to the laſt monument, and between the middle windows in the north wall is a remarkable curious piece of ſculpture done by the famous Gibbons; and on it this inſcription:

SACRED

SACRED to the memory of CONSTANCE, daughter of John May of Rawmeare, in Suſſex, Eſq; and of Conſtance his wife; one of the daughters and coheireſs of Thomas Panton of Weſtminſter, Knight and Baronet, and wife of John Workman predendary of this church, who having by all chriſtian virtues and good qualities, been an ornament to her worthy family, and an honour to all her relations in her life, reſigned up her ſoul to God with admirable patience at her death; ſhe deceaſed in child-bed at London; and, together with her infant ſon, ſhe was according to her deſire, here interred where ſhe had frequently worſhiped God in hopes of a joyful reſurrection, September 30th A. D. 1881.

AT the north eaſt corner of this place, lieth interred the Rev. Wm. Gery, a Prebendary of this cathedral, who died the 26th of Auguſt, 1787, aged 79 years. Alſo Suſanna his wife who died the 1ſt of December, 1788, aged 78 years. For whom a handſome marble Tablet is erected between the corner windows.

SINCE the removal of the Library this place has undergone great repairs; it is ornamented with a beautiful Window of ſtained glaſs in various colours, and formed by the late Thomas Cooper, an ingenious workman.

Underneath

UNDERNEATH this window the preſent Dean has lately affixed the following Tables, which ſerve to ſtrengthen the Compiler's Extracts from Gunton, Willis, and others, *viz.*

THIS church is ſaid to have been founded by Peada, King of the Mercians; but more properly by the firſt Abbat Saxulphus, A. D. 654.

VETERA MAIESTAS QUÆDAM ET RELIGIO COMMENDAT.

ABBATS.

		A. D.
1	Saxulphus	654
2	Cuthbaldus	673
3	Egbaldus	
4	Puſa	
5	Beonna	
6	Celredus	
7	Hedda	833
8	Adulphus	972
9	Kenulphus	992
10	Elſinus	1005
11	Arwinus	1055
12	Leofricus	1063
13	Brando	1066
14	Turoldus	1069
15	Godricus	1098
16	Matthias	1103

17 Ernulpus

17 Ernulpus 1107
18 John of Saliſbury 1114
19 Henricus de Angeli 1128
20 Martinus de Vecti 1133
21 William de Waterville 1155
22 Benedictus 1177
23 Andreas 1194
24 Acharius 1200
25 Robert of Linſday 1214
26 Alexander 1222
27 Martin of Ramſey 1226
28 Walter St. Edmonds 1233
29 William Hotot 1246
30 John de Caleto 1249
31 Robert Sutton 1262
32 Richard of London 1274
33 William of Woodford 1295
34 Godfrey of Croyland 1299
35 Adam Boothby 1321
36 Henry of Morcot 1338
37 Robert Ramſey 1346
38 Henry of Overton 1361
39 Nicolaus 1391
40 Willielmus Genge 1396
41 Johannes Deeping 1408
42 Richard Aſhton 1438
43 William Ramſey 1471

44 Robert Kirton 1496
45 John Chambers 1528

John Chambers was the laſt Abbat and the firſt Biſhop.

ANCIENT BURIAL PLACES.

IN THE NAVE.

32 Sub. Prior Franceys .....
33 Prior Thingham .....
34 Abbat W. Ramſey 1496
35 John Kellmire 1489
36 Sr. Gaſceline de Marham .....
37 Sr. Robt. de Thorpe 1372
38 Thomas Sutton .....
39 Thomas Garton .....
40 Sr. John Auketyl, Vicar .....
41 Robert Staynton .....

IN THE NORTH TRANCEPT.

8 Biſhop Dove 1630
9 Richard Worme, Eſq; 1589
10 Prebendary Angiers 1630
28 Prior Wm. Paris 1286
29 Prior Cliffe 1381
30 Prior Righteſſe 1380

IN

IN THE SOUTH TRANSEPT.

11 Robert Pemberton, Eſq; 1691
26 Abbat Sutton's Heart 1274
27 Abbat Wm. Hotot 1250
31 Prior Wm. Exton .....

IN THE SOUTH AILE.

1. 2. 3. Effigies of Abbats unknown.
4 Abbat John of Saliſbury 1125
5 Abbat Martin de Vecti 1155
6 Abbat Andrew 1199
23 Abbat John de Caleto 1262
24 Abbat Wm. de Woodford 1299
25 Reginal Lolworth .....
7 John Chambers, *the laſt Abbat and the firſt Biſhop.*

IN THE CHOIR.

12 Queen Catharine 1535
13 } Elfric, A. B of York, ... 1050
14 } Kinſius, A. B. of York, ... 1060
16 Dean Duport 1679
17 Abbat John Deeping 1439
18 Abbat John de Croyland, ... 1321
19 Wm. Genge, *1ſt Mitred Abbat* 1408
20 Biſhop Dee 1638
21 Abbat Henry de Morcot 1353
22 Abbat Adam de Boothby 1338

The ancient Monumental Memorials being all indiſcriminately removed for the new Pavement, they are in this manner recorded as far as was in the power of P. P. *Fungar inani munere.*

BISHOPS.

1 John Chambers, ... B. D. 1541
2 David Poole, ... L. L. D. 1556
3 Edmund Scambler, ... D. D. 1560
4 Richard Howland, ... D. D. 1584
5 Thomas Dove, ... A. M. 1600
6 Wm. Pierſe, ... D. D. 1630
7 Auguſtine Linſdel, ... D. D. 1632
8 Francis Dee, ... D. D. 1634
9 John Towers, ... D. D. 1638
10 Benjamin Lany, ... D. D. 1660
11 Joſeph Henſhaw, ... D. D. 1663
12 Wm. Loyd, ... D. D. 1679
13 Thomas White, ... D. D. 1685
14 Richard Cumberland, ... D. D. 1691
15 White Kennet, ... D. D. 1718
16 Robert Clavering, ... D. D. 1728
17 John Thomas, ... D. D. 1747
18 Richard Terrick, ... D. D. 1757
19 Robert Lamb, ... L. L. D. 1764

20 John Hinchliffe, ... D. D. 1769
21 Spencer Madan, ... D. D. 1794

DEANS.

1 Francis Abree, ... B. D. 1541
2 Gerard Carlton, ... B. D. 1543
3 James Curtop, ... A. M. 1551
4 John Boxhall, ... L. L. D. 1558
5 Wm. Latimer, ... D. D. 1560
6 Richard Fletcher, ... D. D 1585
7 Thomas Nevil, ... D. D. 1590
8 John Palmer, ... D. D. 1598
9 Richard Cleyton, ... D. D. 1608
10 George Meriton, ... D. D. 1612
11 Henry Beaumont, ... D. D. 1616
12 William Pierſe, ... D. D. 1622
13 John Towers, ... D. D. 1630
14 Thomas Jackſon, ... D. D. 1638
15 John Coſin, ... D. D. 1640
16 Edward Rainbow, ... D. D. 1660
17 James Duport, ... D D. 1664
18 Simon Patrick, ... D. D. 1679
19 Richard Kidder, ... D. D 1689
20 Samuel Freeman, ... D. D 1691
21 White Kennet, ... D. D 1707

22 Richard Reynolds, ... *L. L. D.* 1718
23 William Gee, ... *D. D.* 1721
24 John Mandevil, ... *D. D.* 1722
25 Francis Lockyer, ... *D. D.* 1725
26 John Thomas, ... *D. D.* 1740
27 Robert Lamb, ... *L. L. D.* 1744
28 Charles Tarrant, ... *D. D.* 1764
29 Charles Manners Sutton, ... *D. D.* 1791
30 Peter Peckard, ... *D. D.* 1792

In the middle arch of the north iſle, behind the choir, was the entrance into the Ladies chapel in which paſſage, was alſo the chapels of St. John and St. James, which were all pulled down, and the paſſage filled up after the devaſtation made by Cromwel's men, and the materials applied to refit the choir.

We come now to the choir, the greateſt ornament of which, *(and indeed of the whole church)* was the High Altar; a ſtructure of ſtone moſt exquiſitely carved, and beautified, with gilding and painting; it was aſcended unto by a dozen ſteps; and from its baſis, reared after the manner of a comely wall, ſome ſix feet high, upon which were ſeveral curious pilaſters ſupporting a fair arched

arched roof, whereon were three goodly ſpires, reaching almoſt to the top of the church; the whole frame dilating itſelf to each ſide, all gilded and painted, ſaving ſome void places, which were anciently filled up with plates of ſilver, as hath been mentioned in the inventory. — I wiſh I could preſent the reader with the effigies of it; yet tho' it were glorious and beautiful to the eye, becauſe it had been built and uſed in times of popery and ſuperſtition, it was adjudged criminous enough to deſerve demolition.

But muſt an honeſt convert be hanged becauſe he was once a thief? Muſt a regenerate perſon be damned becauſe he was once carnal? Might no reformation, purgation, or alienation of this altar, to a more honeſt and better uſe, (as altars in the primitive times of chriſtianity were) reprieve it from the hands of an enraged multitude? Yet it could not; for in the year 1643, it was beaten down to the loweſt baſe of plain work.

On the north ſide, in two hollow places of the wall, were found two cheſts about three feet long, in each of which were the bones of a man; and of whom appeared by a plate of lead in each cheſt, whereon the name of the perſon was engraved

graved; on the one was Elfricus, on the other Kinſius; both of which had been Archbiſhops of York.

In thoſe times, epitaphs and inſcriptions on the outſide of monuments, were not commonly uſed; but a plate of lead was put into the coffin, having the name of the deceaſed party.

Above the altar, in the middle arch, are two beautiful painted windows.

On the ſouth ſide is a little pyramidical marble monument of Francis Lockyer, dean of Peterborough, who died July 17th, 1740, aged 74 years.

On the north ſide, is a moſt elegant marble monument of modern conſtruction, erected to the memory of *Richard Tryce*, Eſq. — He was ſteward to the courts, and receiver of all the rents and other revenues, of the right reverand the Biſhops of this church; ſteward, receiver-general and regiſter to the reverend dean and chapter; which truſts, having many years diſcharged with great fidelity, he died the 28th of July, 1767, aged 72 years; appointing by his laſt will, his body to be buried here, near to the remains

mains of Dove his late wife; and this marble to be raiſed over them, as their common memorial.

ADJOINING to the pillar oppoſite the epiſcopal ſeat, is a little neat white marble compartment erected to the memory of *Dean Duport*, who died July 17th 1679, aged 73 years.

BUT here I muſt inſert another lately erected, one that diſplays itſelf around, is a larger and more coſtly than all the reſt, and which will be a laſting monument to the memory of the preſent governors,—the altar of modern conſtruction, and aſcended unto by ſix ſteps is entirely new; as is alſo, the octagon pavement of white ſtone with black marble dots; and I think it a duty incumbent on me, as now in my power, to pay this ſmall tribute of reſpect to the worthy benefactors.

MUST now return thro' the front gates of the choir into the body of the church; and among a few other monuments, point out the improvements that have there been made within a few years paſt.—At the entrance on the weſt front, the ſteps and pavement of the porch have been freſh ſet, and the doors all new caſed with oak.—As ſoon as you enter, a beautiful tranſept dilates itſelf: The floor has been entirely new laid with Yorkſhire ſtone in regular courſes.

THE

THE front of the choir, has been new caſed, and ornamented by JOHN FOOTE, Artiſt; at each end of which, is a flight of new ſtone ſteps to the organ loft, which is over the entrance into the choir.—Here you may behold a much larger tranſept or croſs ile; at the north end of which, is a chapel built in 1734, and incloſed with the ſcreen which run acroſs the body of the church to the door going into the ſquare; and is uſed in times of repairing the choir: On the eaſt ſide of this chappel, is two fine pieces of tapeſtry; the one repreſenting the angel calling Peter out of priſon; the other, the lame man healed by Peter and John; likewiſe, between theſe, behind the ſtalls, may be obſerved a doorway which opened into the ladies chapel; the floor of this place, has likewiſe been done a freſh, and the ſcreens repaired and painted.

BETWEEN the two firſt windows in the long ile next the north tranſept, is a neat piece of ſculpture erected to the memory of the Rev. William Waring, A. M. rector of Alwalton in Huntingdonſhire, vicar of the pariſh of St. John Baptiſt, maſter of the grammar-ſchool in Peterborough, and precentor of this cathedral, who died 1726, aged 66 years.

STEP we now over to the ſouth croſs-ile, and there we ſhall ſee three little chapels on the eaſt ſide; the firſt of St. Oſwald, where the heart of abbot Robert Sutton was buried; in this chapel, is likewiſe a round flight of ſtone ſteps which is ſupoſed, led up into the room where the holy reliques where ſhown; the ſecond of St. Benedict, where there is a monument of William Eaſton prior; the third of St. Kyneburga, who was removed from her chuch of Caſtor, and buried here.

ON the weſt ſide of this ile, ſtands the chapter houſe, where the church records were kept, and ſlept ſecure until 1643, when they were roughly awakened, or rather caſt into a deeper ſleep of oblivion; moſt of them being torn; and the reſt diſperſed, to the great prejudice of the knowledge of this churches ancient affairs, and particularly of this our hiſtory — Anciently, this place was the chappel of the Oſtrie.

OVER the Chapter-houſe door, is a black marble talbet with letters of gold, and ſet within a gray marble border, to the memory of Dorethy, wife of Francis Standiſh, who died 1689, aged 49 years.

AGAINST the ſouth wall of this tranſept, is a handſome white marble compartment, erected

to the memory of Robert Pemberton, attorney, who died November, 1691.

We will now go out at the door on the ſouth end of this ile, and walk among the adjoining buildings, to ſee the place where the Infirmary ſtood, which my author ſaid was pulled down; but am happy to find, there remains ſome grand arches on the north ſide of the hall, which denote great antiquity, and deſerve more notice than has been taken of them; at the eaſt end of which, ſtands the chapel; and on the ſouth ſide, and weſt end, are dwelling houſes for gentlemen who belong the church.

If the reader be not weary with the peruſal of what I have recited, let him but go along with me into the ſquare, juſt to take a view of the ruins of the cloiſters, and there we will part.—The dimenſions of theſe cloiſters have been mentioned in the inventory.—In three arches in the ſouth wall, lay the three black marble monuments which are now in the ſouth ile, behind the choir; to which place, they were removed by biſhop Kennet.—The windows were all complete and fair, adorned with glaſs of excellent painting: In the ſouth cloiſter, was the hiſtory of the Old Teſtament: In the eaſt cloiſter of the New: In the north cloiſter, the

figures

figures of the ſucceſſive kings from King Peada; In the weſt cloiſter, was the hiſtory from the firſt foundation of a monaſtery of King Peada, to the reſtoring of it by King Edgar.—Every window had at the bottom, the explanation of the hiſtory, thus in verſe:

THE FIRST WINDOW.

COL. 1.

King *Penda* a *Paynim* as Writing ſeyth
Gate yeſe five Children of Chriſten ſeyth.

COL. 2.

The noble King *Peada* by God's grace
Was the firſt founder of this place.

COL. 3.

By Queen *Ermenyld* had King *Wulfere*
Theſe twey ſons that ye ſee here.

COL. 4.

Wulfade rideth as he was wont
Into the Foreſt the Hart to hunt.

THE

THE SECOND.

WINDOW.

COL. 1.

Fro all his men *Wulfade* is gone
And ſuyth himſelf the Hart alone.

COL. 2.

The Hart brought *Wulfade* to a Well
That was beſide Seynt *Chaddys* Cell.

COL. 3.

Wulfade aſkyd of Seynt *Chad*
Where is the Hart that me hath lad.

COL. 4.

The Hart that hither thee hath brought
Is ſent by Chriſt that thee hath bought.

THE THIRD
WINDOW.

COL. 1.

Wulfade prayd *Chad* that ghoſtly Leech
The Faith of Chriſt him for to teach.

COL. 2.

Seynt *Chad* teacheth *Wulfade* the ſeyth
And words of Baptiſm over him he ſeyth.

COL. 3.

Seynt *Chad* devoutly to Maſs him dight
And hoſeled *Wulfade* Chriſty's knight.

COL. 4.

Wulfade wiſhed Seynt *Chad* that day
For his brother *Ruſine* to pray.

THE

THE FOURTH
WINDOW.

COL. 1.

Wulfade told his Brother *Rufine*
That he was Chriſtned by *Chaddys* doctrine.

COL. 2.

Rufine to *Wulfade* ſaid again
Chriſtned alſo would I be fain.

COL. 3.

Wulfade Rufine to Seynt *Chad* leedeth
And *Chad* with love of Faith him feedeth.

COL. 4.

Rufine is Chriſtned of Seynt *Chaddys*
And *Wulfade* his Brother, his Godfather is.

THE FIFTH

WINDOW.

COL. 1.

Werbode Steward to King *Wulfere*
Told that his Sons Chriſtned were.

COL. 2.

Toward the Chappel *Wulfere* gan goe
By guiding of *Werbode* Chriſtys foe.

COL. 3.

Into the Chappel entred the King
And found his Sons worſhipping.

COL. 4.

Wulfere in woodneſs his Sword out drew
And both his Sons anon he ſlew.

THE

THE SIXTH
WINDOW.

COL. 1.

King *Wulfere* with *Werbode* yoo
Burying gave his Sons two.

COL. 2.

Werbode for vengeaunce his own fleſh tare
The Devil him ſtrangled and to hell bare.

COL. 3.

Wulfere for ſorrow anon was ſick
In Bed he lay a dead man like.

COL. 4.

Seynt *Ermenyld* that bleſſed Queen
Counſelled *Wulfere* to ſhrive him cleen.

THE SEVENTH
WINDOW.

COL. 1.

Wulfere contrite hyed him to *Chad*
As *Ermenyld* him counſelled had.

COL. 2.

Chad bade *Wulfere* for his ſin
Abbeys to build his Realm within.

COL. 3.

Wulfere in haſt performed than
Brough that *Peada* his brother began

COL. 4.

Wulfere endued with high devotion
The Abbey of *Brough* with great poſſeſſion.

THE EIGHTH

WINDOW.

COL. 1.

The third Brother King *Etheldred*
Confirmed both his Brethrens deed.

COL. 2.

Saxulf that here firſt Abbot was
For *Ankerys* at *Thorney* made a place.

COL. 3.

After came *Danes* and *Brough* brent
And ſlew the Monkys as they went

COL. 4.

Fourſcore years, and ſixteen
Stood *Brough* deſtroyed by *Danes* teen.

THE NINTH

WINDOW.

COL. 1.

Seynt *Athelwold* was bidden by Gods lore
The Abbey of *Brough* again to reſtore.

COL. 2.

Seynt *Athelwold* to king *Edgar* went
And prayed him to help him in his intent.

COL. 3.

Edgar bade *Athelwold* the work begin
And him to help he would not lyn.

COL. 4.

Thus *Edgar* and *Athelwold* reſtored this place,
God ſave it, and keep it for his grace.

HERE I have a fair invitation to coclude with my heartieſt prayers, that this church may ſtand, and be employed to God's glory, and his people's good,—To which, how far the uſurped authority of the late times was propitious, I leave the world to judge by the enſuing act, paſſed the 19th of Auguſt, 1651.

AN ACT

CONCERNING THE

MINSTER IN PETERBURGH.

BE it enacted by the Parliament now aſſembled, and it is enacted by the authority of the ſame, that the great church called the MINSTER *within the City and Burrough of Peterburgh, and the church-yard thereunto belonging, ſhall be employed, and made uſe of by the inhabitants of the ſaid City and Burrough in all time to come for the public worſhip and ſervice of God, and for a work-houſe to employ the poorer ſort of people in manufactures, the ſaid inhabitants at their own coſts and charges, repairing and maintaining the ſame.*

A ſhort,

A ſhort, true NARRATIVE *of the Rifling and Defacing the* Cathedral Church of PETERBOROUGH, *in the year* 1643.

THE cathedral church of Peterborough, was very famous formerly for three remarkable things; a ſtately front, a curious altar-piece, and a beautiful cloiſter. — The firſt of the three doth ſtill remain, a very goodly ſtructure, ſupported with three ſuch tall arches as England can ſcarce ſhow the like.—The two laſt are ſince deſtroyed by ſacrilegious hands; and have nothing now remaining, but only the bare memory of them. — In this place, I think I may ſay, began that ſtrange kind of deformed reformation, which afterwards paſſed over moſt places of the land, by robbing, rifling and defacing churches. — This being one of the firſt which ſuffered in that kind. Of which this following account was given by an eye witneſs.

IN the year 1643, about the midſt of April, there came ſeveral forces to Peterborough, raiſed by the parliament in the aſſociated counties, in order

order to beſiege Croyland, a ſmall Town about nine miles diſtant, which had a little before, declared for the king, and then was held a garriſon for him.

The firſt that came, was a foot-regiment under one Colonel Hubbart's command: Upon whoſe arrival, ſome perſons of the town, fearing what happened afterwards, deſired the chief commander to take care the ſoldiers did no injury to the church: This he promiſes to do, and gave orders to have the church doors all locked up. — Soon after comes a regiment of horſe under Colonel Cromwel, a name as fatal to miniſters, as it had been to monaſteries before.—The next day after their arrival, early in the morning, theſe break open the church doors, pull down the organs, of which there were two pair.—The greater pair that ſtood upon an high loft over the entrance into the choir, was thence thrown down upon the ground, and there ſtamped and trampled on, and broke to pieces, with ſuch ſtrange furious and frantic zeal, as cannot well be conceived but by thoſe who ſaw it.

Then the ſoldiers enter the choir; and there their firſt buſineſs was to tear in pieces all the common-prayer books that could be found:—

The

The great bible that lay upon the braſs eagle for reading the leſſons, had the fortune to eſcape with the loſs only of the apocrypha.

NEXT they break down all the ſeats, ſtalls and wainſcot that was behind them, being adorned with ſeveral hiſtorical paſſages out of the old and new teſtament.—Whilſt thus employed, they chance to find a parchment book behind the ceiling, with twenty pieces of gold, laid there by by a perſon a little before, as in a place of ſafety, in thoſe unſafe and dangerous times—This encourages the ſoldiers in their work, and makes them the more eager in breaking down all the reſt of the wainſcot, in hopes of finding ſuch another prize.

THIS book that was depoſited there was redeemed afterwards of a ſoldier, by a perſon belonging to the minſter, for ten ſhillings, under the notion of an old latin bible.

THERE was alſo a great braſs candleſtick hanging in the middle of the choir, containing about a dozen and half of lights, with another bow candleſtick about the braſs eagle: Theſe both were broken in pieces, and moſt of the braſs carried away and ſold.

A well diſpoſed perſon ſtanding by, and ſeeing the ſoldiers make ſuch ſpoil and havock, ſpeaks to one that appeared like an officer, deſiring him to reſtrain the ſoldiers from ſuch enormities.—But all the anſwer he obtained, was only a ſcoffing reply, to this purpoſe: "*See how theſe poor people are concerned to ſee their idols pulled down.*"

So the inhabitants of Peterborough at that time, were accounted by theſe reformers, both a malignant and ſuperſtitious kind of people.

When they had thus defaced and ſpoiled the choir, they march up next to the eaſt end of the church, and there break and cut in pieces, and afterwards burn the rails that were about the communion table; throw down the table itſelf; take away the table-cloth, with two fair books in velvet covers, the one a bible the other a common prayer book, with a ſilver baſon gilt, and a pair of ſilver candleſticks: But upon requeſt made to Colonel Hubbart, the books, baſon, and all elſe, ſave the candleſticks, were reſtored again.

Not long after, on the 13th of July 1643. Captain Barton, and Captain Hope, two martial miniſters of Nottingham or Derbyſhire, coming to Peterborough, break open the veſtry, and take away

away a fair crimſon ſatin table-cloth, and ſeveral other things that had eſcaped the former ſoldiers hands.

BEHIND the communion table, there ſtood a very curious piece of ſtone-work, admired much by ſtrangers and travellers, (ſee page 76) and bore the name of the High Altar, which was pulled down with ropes, level with the ground.

OVER this place, in the roof of the church, in a large oval, was the picture of our Saviour ſeated on a throne, one hand erected, and holding in the other a globe, attended with the four evangeliſts and ſaints on each ſide, with crowns in their hands; intended, as ſuppoſed, for a repreſentation of our Saviour's coming to judgement. Some of the company eſpying this, cry out and ſay, "*Lo! this is the God theſe poor people bow and cringe unto: This is the idol they worſhip and adore.*"—Hereupon, ſeveral ſoldiers charge their muſkets, and diſcharge them at it; and, by the many ſhots they made, at length do quite deface and ſpoil the picture.

THE odiouſneſs of this act, gave occaſion to a common fame very rife at that time; and whence *Mercurius Ruſticus* might have his relation, *viz.*

that divine vengeance had ſignally ſiezed on ſome of the principal actors; that one was ſtruck blind upon the place, by a rebound of his bullet; and another died mad a little after.

And now I am engaged in telling the ſtory of their impiety and profaneneſs at *Peterborough*, it will be no great excurſion to ſtep to *Yaxley*, a neighbouring town, and mention one thing done there, which was this: On the 10th of June, 1643, ſome of the ſoldiers coming hither, break open the church doors, piſs in the font, and then baptize a horſe and a mare, uſing the ſolemn words of baptiſm, and ſigning them with the ſign of the croſs.

But to return to our reforming rabble at Peterborough, when there was no painted or carved work to demoliſh, then they rob and rifle the tombs, and violate the monuments of the dead. — And where ſhould they firſt begin, but with thoſe of the two Queens.—The one on the north ſide, the other on the ſouth ſide of the choir, near unto the altar.—Firſt, they demoliſh Queen Catherine's tomb, the repudiated wife of Henry VIII. — They break down the rails that encloſed the place, and take away the black velvet pall which covered the herſe; overthrew the herſe itſelf; diſplace the graveſtone that lay over

over her body; and left nothing now remaining of that tomb, but a monument of their own ſhame and villany.—The like they had certainly done to the Queen of Scots, but her herſe and pall were removed with her body to Weſtminſter, by *King James* I. when he came to the crown; but what did remain, as her royal arms and eſcutcheons, were moſt rudely pulled down, defaced and torn.

In the north ile of the church, was a ſtately tomb in memory of Biſhop Dove, thirty years biſhop of this place.—He lay in portraiture in his epiſcopal robes, on a large bed under a fair table of black marble, with a library of books about him. Theſe men were ſuch enemies to the name and office of a biſhop, and much more to *his* perſon, hack and hew the poor innocent ſtatue in pieces, and ſoon deſtroyed all the tomb. So that in a ſhort ſpace, all that fair and curious monument was buried in its own rubbiſh & ruins.

The like they do to two other monuments ſtanding in that iſle; the one the tomb of Mr. Worm, the other of Dr. Angier who had been a prebendary of this church.

When they had thus demoliſhed the chief monuments, at length the very graveſtones and marbles

marbles on the floor did not eſcape their ſarcrilegious hands; for where there was any thing on them of ſculptures, or inſcriptions in braſs, they tear them off or deface them.

One thing indeed I muſt needs clear the ſoldiers of, which *Mercurius Ruſticus* charges them with, *viz.* That they took away the bell clappers, and ſold them with the braſs they plucked off the tombs.—The miſtake was this: The neighbourhood being continually diſturbed with ſoldiers jangling and ringing the bells, as though there had been a ſcare-fire (though there was no other but what they themſelves had made) ſome of the inhabitants by night, took away the clappers and hid them in the roof of the church on purpoſe only to free their ears from that confuſed noiſe.

Having done their work on the floor, they are now at leiſure to look up at the windows, which entertained and gave delight to moſt beholders; but only ſuch zealots as theſe, whoſe eyes were ſo dazled, they thought they ſaw popery in every picture and piece of painted glaſs.

These windows were very fair, and had much curioſity of workmanſhip in them, being adorned and beautified with ſeveral hiſtorical paſſages out of

of ſcripture and eccleſiaſtical ſtories; ſuch were thoſe in the body of the church, in the iles, in the new building, and elſe-where.—But the cloiſter windows were moſt famed of all, for their great art and pleaſing variety.—One ſide of the Quadrangle, containing the hiſtory of the Old Teſtament; another, that of the New; a third, the Foundling and Founders of the church; all the Kings of England downward from the firſt Saxon King. All which were moſt ſhamefully broken and deſtroyed.

And amongſt other things thus demoliſhed in the windows, there was one thing fame had made remarkable, and that was the ſtory of the Paſchal Pickeril.

The thing was this: Our Saviour was repreſented in two places in the cloiſter, and in the great weſtern window, ſitting at his laſt ſupper with his twelve apoſtles; in one place there was a ſingle fiſh; in the other, three fiſhes in a diſh ſet before him.—This occaſioned that diſcourſe and common talk of the Paſchal Pickeril at Peterborough.—The meaning of which conceit, was this, that it was the device of ſome devout and ignorant artiſt, from a notion he had of the time this laſt ſupper muſt needs be in, that is of Lent,

Lent, and that our Saviour was a ſtrict obſerver of Lent and eat no fleſh all that ſeaſon; and therefore, He took the liberty to ſubſtitute a fiſh inſtead of the paſchal lamb.—However it was, it is certain, that particular piece of glaſs wherein the three fiſhes are portrayed, happened to be preſerved in the great deveſtation, and yet to be ſeen.—But before I conclude this narrative, I muſt not forget to tell, how they likewiſe broke open the chapter-houſe, ranſacked the records, broke the ſeals, tore the writings in pieces, eſpecially ſuch as had great ſeals annexed to them, which they took or miſtook for the Pope's bulls. So that a grave and ſober perſon coming into the room at that time, finds the floor all ſtrewed and covered with torn papers, parchments and broken ſeals; and being aſtoniſhed at the ſight, does thus expoſtulate with them: Gentlemen! what are you doing? They anſwer, we are pulling and tearing the Pope's bulls in pieces.—He replies, ye are very much miſtaken; for theſe are neither the Pope's bulls nor any thing relating to him: But they are the evidences of ſeveral mens eſtates; and in deſtroying theſe, you will undo and deſtroy many: With this they were ſomething perſuaded, and prevailed upon by the ſame perſon, to permit him to carry away all that were undefaced; by which means the writings the church hath now, came to be preſerved.

Such

Such was the ſoldiers behaviour during their ſtay at Peterborough, which was about a fortnight: They went to the church duly, but it was only to do miſchief, and pull down what the firſt founders did not ſet up with greater zeal, than theſe laſt confounders pulled them down.

Thus, in a ſhort time, a fair and goodly ſtructure ws quite ſtript of all its ornamental beauty, and made a ruthful ſpectacle; a very chaos of deſolation and confuſion; nothing ſcarce remaining but bare walls, broken ſeats, and ſhattered windows on every ſide.

And in the time of this public confuſion, two other things happened, not unworthy of relating. The firſt was, when the church doors lay open to all comers, and none to look after them; thoſe eſpecially which led up to the leads above.

Two young children not above five years old, had got up the ſteeple by themſelves, and having loſt their way down, come to the place where the great bells hang.—Here there was a large round ſpace left purpoſely, when firſt built, for the drawing up bells, or any other things, as there ſhould be occaſion.—This place uſed to be ſafely cloſed before, but it lay wide open, and was be-

tween thirty and forty yards off the ground.—The two children coming hither and finding this paſſage, one, out of childiſh ſimplicity was for jumping down, "No, (ſays the other) let us ſwarm down," there being a bell rope hanging down from that place to the clock houſe below. Now this laſt they did; a gentleman walking there beneath at that time, ſees two children come with that ſwiftneſs down the rope like arrows from a bow, who where both taken up for dead on the place.—This happened on a Sunday afternoon in the time of ſermon. — The news coming to the pariſh-church, that two children had fallen off the minſter, and were ſlain, the congregation was exceedingly diſordered, ſo that the preacher could not go on for ſome time, every parent fearing it might be their own children's caſe, till at length they underſtood the truth and certainty of all; for it pleaſed God, by a ſtrange and wonderful providence, to preſerve both theſe children, having no hurt but only their hands galled by the rope, and their feet a little ſtunted by the fall from the old clock-houſe. where they were thrown off, the rope being faſtened there, and this four or five yards high.

The other thing that happened, of more fatal conſequence, was this: It being the time of the year

year when young lads are buſy in rifling the jack-daws neſts, to get their young, a ſcholar of the grammar ſchool, ſon to a parliament-officer, got upon the top of the minſter about this employment; who going along the ceiling, in the body of the church, and treading unwarily on ſome rotton boards, fell down from thence, upon the loft where the organ ſtood, having his pockets filled with thoſe inauſpicious birds; and with the fall from ſo great a height, was killed on the ſpot, and never ſtirred more.

But to proceed to our narrative.—The things I have related before, were indeed the acts of private perſons only, men of wild intemperate zeal, and had no commiſſion for what they did, but what was owing to the ſword by their ſides. Yet notwithſtanding, all theſe things ſeemed afterwards to be approved by the powers then in being, when they ſold all the church lands, and many fair buildings adjoining the minſter, were likewiſe pulled down and ſold by public order and authority; ſuch were the cloiſters, the old chapter-houſe, the library, the biſhop's hall and chapel at the end of it: The hall was as fair a room as moſt in *England;* and another called the green chamber not much inferior to it.—Theſe all were then pulled down and deſtroyed, and

the materials, lead, timber, and ſtone expoſed to ſale: But ſome of the bargains proved not very proſperous; the lead eſpecially, that came off the palace, was as fatal as the gold of *Tholouſe*; for the merchant that bought it, loſt both lead and ſhip in her voyage to Holland.

And thus the church continued ruined and deſolate, and without all divine offices for a time; till at length by the favour of a great perſon in the neighbourhood, it was repaired and reſtored to ſome degrees of decency again; and out of the aſhes of a late cathedral, grew up a new parochial church, in which way it was uſed, until the happy reſtoration of *King Charles* II.

Then *Dr. Coſin*, the ancient dean of this church, after near twenty years exile in *France*, returned and reaſſumed his right again, in the year 1660; renewed the ancient uſage, and read divine ſervice firſt himſelf, and cauſed it to be read every day afterwards, according to the old laudable uſe and cuſtom, and ſettled the church and choir in that order wherein it now continues.

But tho' the church was thus delivered from public robbers and ſpoilers, yet it was not ſafe from the injuries of private hands; for about ten

or

or twelve years after, certain thieves, in the dead of the night, broke into the church and ſtole away all the plate they could find, *viz.* a fair ſilver baſon gilt; and the vergers two ſilver rods, which were never heard of to this day.

THIS was the ſame baſon that had been plundered by the ſoldiers, and recovered again, but irrecoverably loſt now. Yet both theſe loſſes were ſoon repaired, one by *Biſhop Henſhaw*, who gave a new ſilver baſon gilt; and the enſigns of the verger's office made up by *Dr. Duport*, dean; who bought two new ſilver maces for the uſe of the church.

WE have now read what various fortunes this ancient church has had, which reckons near 1200 years from its firſt foundation.—It has been often ruinated and as often repaired.—Once it was entirely deſtroyed by the Danes, twice conſumed by fire; it eſcaped the general downfall of abbies in the time of *Henry* 8th, tho' not without the loſs of ſome of her faireſt manors; and yet what that king took away in revenues, he added to it in dignity, by converting it from an abby into a cathedral church: But the worſt miſchief that ever befel it, was that in the rebellious times by *Cromwell's Soldiers*, when the church was miſe-

rably

rably ſpoiled, and the lands thereof ſold: And yet through God's eſpecial goodneſs, we have lived to ſee the one repaired, the others reſtored, and the church itſelf, recovering her ancient beauty and luſture again.

And that it may long thus continue, flouriſh and proſper, and be a nurſery for virtue, a ſeminary for true religion and piety, a conſtant preſerver of God's public worſhip and ſervice, and free from all ſacrilegious hands, is the earneſt and hearty prayer, wherewith is concluded this diſcourſe.